

THE CHRISTIAN CENTURY

Vol. XXX

Thursday, May 1, 1913

Number 18



THE JINRIKISHA—A Scene from "The World in Chicago"

Disciples Publication Society

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The Bewilderment of the Blessed

In the parable of the last judgment as Jesus told it to his disciples occurs the striking fact that both the righteous and the wicked address the Judge in terms of the same question, "Lord, when saw we thee hungry?"

The pathetic fact about this question as asked by the wicked is that the people who made it had gone straight through life and had never discovered the ethical significance of human relations. They had met Jesus Christ frequently and had never recognized Him. There was hardly a man among them who would not have fed Jesus had he known such an act to be possible, and realized who and what He was. Some one was hungry and they might have fed him, but they supposed that it was only some uninteresting modern unfortunate. And some one had been permitted to go on with his back bowed under a heavy burden unshared by those whose sympathy he craved, but they never suspected that Jesus was bearing His cross again in that poor man's distress. Plenty of people had yearned for sympathy and fellowship to whom they might have given an encouraging word or handclasp had they been less thoughtful of themselves, and more considerate of others, but they never suspected that God yearned for sympathy in their loneliness or that Jesus Christ sweat drops of blood in the Gethsemane of their sufferings.

The group of people on the right hand also asked, "Lord, when saw we thee hungry?" but theirs had not been the same failure to understand. They had not realized that it was Jesus to whom they had ministered. It was all the better that they did not. Small credit is his who is gracious to a king in hope to receive again. For this very reason among others, Jesus refused to reveal His Messianic mission until just before His death. He distinctly did not want men to know that He was the Son of God, and thus selfishly to bestow on Him in hope of a reward what belonged to humanity in its own right. Not only is it possible for us to give to Him when we bestow right benefits upon our fellowmen, but I am sure it may even be said that we give much more truly in the spirit of a gift to Him, when we give to others in His name. If Jesus were actually present among us in the flesh, recognized and acknowledged as the Son of God, there would be placed at His disposal suites of rooms in the finest hotels; dainty fare at the most luxurious tables; special trains on the railroads; carriages and automobiles on the public highway, but these would be no test of loyalty and love to Him. Pharisees invited Him to dine with them when He was here on earth, but that was no proof of their affection. If Jesus were actually present among us and wished a test of our loyalty to His teachings. He would need to approach us in disguise. It would be necessary for Him to insist that we should minister to others in His spirit as a proof that we really were ministering to Him.

We really have a fairer opportunity of testing our attitude toward the Lord in our daily conduct by reason of his bodily absence. The bewilderment is a part of the blessedness of it.

The Righteous Judge

BY EVELYN PARKES ADAMS.

What judgest Thou, long suffering, and most patient God?
What judgest Thou, when we who own Thy Fatherhood,
In pride draw back our self-seamed skirts away from
those

Who, in the crucible of unrequited toil,
Body-marred, soul-seared, dull-eyed, cramped, inconse-
quent,

Are lifting hands nigh pulseless, maimed, and empty, up
To—heaven? Nay, for what knew they of heaven or
Its glory, of its hopes, or fulness of the best,
Who see no light of earth, who know no moment's rest
Amid her springing life, no joy in her abundance?
What know they of heaven, or its love, when we,
Who bear the name of Holy Christ, and claim His kin-
ship,

Lift not hands of love, as He of old, to touch
With healing palsied bodies, and misshapen lives?
What judgest Thou, when we, who with heritage of
wealth

And will, mid sheltering bars have striven to the heights,
Or quaffed unhindered this world's cup of joy and power,
What judgest Thou, O Christ, when we pass judgment on
Their tear-filled lives, and tell them yet to strive, as we,
Whose feet know but the quicksands of a nation's greed?
Accursed! Aye, justly so, when strong men fall and
sink.

Worsted and baffled, fighting to the last for breath,
Alone to live among the stench they sink in! Thrice
Accursed, when soul-starved wofnen give their wav-
ing strength

To lift their babes above the reeking, treacherous moil!
Accursed! And yet, ye gates of Hell! ye gates of Greed!
'Tis not enough for thee, that strong men fall, that light
Of women's eyes must fade to give thee sure foundation!
But ye must have the lisping, tottering, trembling babes,
And guileless childhood, with relentless power shut in
From field and flower, from living green, and growth,
from home

Itself, from mother even, that their tender lives,
Their trembling hands may strengthen yet thy bulwarks.
What judgest Thou, long suffering and most patient
Christ?

Are waters deep enough to hold the millstones, that
Avenge but justly such great wrong to Thee and Thine?

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT

EDITORS

Faith--in Mosquito and in Man

Someone has written most interestingly of the moment of supreme peril in the life of the mosquito. It is when, having passed through several changes to adapt its life to the water in which it is born, it leaves the water behind. It finds itself possessed of wings and an instinct to use them, and it makes its way out of the water. It has never been on land, and no mosquito has returned from the shore to assure its companions in the water-world. Its wings are wet and untried, there is no one to teach it how to use them; there is no one to help it up the bank; it faces a most appalling peril, one fatal to millions of mosquitoes. But all the mosquitoes that survive are those who make the venture.

Now that is an analogy for faith. For here we are, inhabitants of the world in which we were born, feeling wings that have never been spread, and impelled by an inward impulse toward a life which faith alone reveals, and we make that venture of faith. We dare declare ourselves children of the God we have never seen, and citizens of the heaven where we have never been. We choose to climb the banks, and leave the lower level for that of faith. The choice is not without its perils, but it is that which gives the soul companionship with God. It is the mightiest moment in the evolution of the soul—the moment in which it accepts its high-born destiny by an act of faith in the unseen. Some men have faltered and fallen back, but the career of those who have succeeded is the history of the spiritual progress of the human race.

* * *

There is no known process by which the soul can reach its spiritual heritage by passivity. We may not sit idly and await our transformation into the divine image by processes external to ourselves. If we are saved into our spiritual heritage it will be first because God has appointed us heirs of salvation, and ordained the means for our evolution into the liberty of the glory of the children of God; and secondly because we respond to the act of God by a mighty effort of faith, by which we know and appropriate our divine heritage.

A few years ago scientists assumed that the progress of the world was by exceedingly slow and pain-

fully laborious processes. This still is partly true. But the advancement of life is also by opportune and decisive leaps and bounds. There are sudden and immediate transitions by which a form of life rises instantaneously to claim a higher sphere than its own. The experience of the mosquito is repeated in varying forms in the metamorphosis of other types. And it is analogous to spiritual transformation, in which faith faces its problems and its privileges. The evolution of the human soul is an appeal to faith in an unseen God, a hazardous pilgrimage toward an unrealized destiny. All about us are the evidences of our relations with the world of matter, but within us is the impulse of the indwelling God, who made us in his own image. The triumph of faith in human life, causing men to assert their divine heritage, is the supreme fact in evolution, and is analogous to a thousand facts which have marked the progress of life from its beginnings. It is the triumph of "resident force" over an environment of the material. It is the determination of the being made in the image of God to declare himself related not alone to the dust but also and supremely to the Deity.

* * *

If these analogies are true, they both inspire and warn us. They inspire us with faith in the purpose of God, and with faith in our own mission as related to that purpose. But they warn us that we may not hope to escape if we neglect so great salvation.

They warn us that strait is the gate and narrow is the way that leadeth unto life. But they warn us also that he who ventures nothing loses all. In the midst of life he is in death. Life is gained by the heroic leap of faith.

There is no salvation by inertia. Progress is perilous, but inertia is fatal. Faith without works is dead. Dependence on past progress is an invitation to decay. Humanity's meridian can never be reached by the policy "that earth should stand and gaze like Joshua's moon in Ajalon," fearful lest it collide with a comet. The hope of the future is not in a return to the past.

"He must onward still and upward,
Who would keep abreast of truth."

But the homely old adage is good in religion as in practical affairs, "Be sure you're right, then go ahead." The way of true progress is the way that is guided by the Christ. The most progressive life in all the earth is the life that is growing into the likeness of God.

THE CHRISTIAN CENTURY

Published Weekly by the
Disciples Publication Society

EDITORS—CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.
CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,
ORVIS F. JORDAN, ELLIS B. BARNES.

Entered as Second-Class Matter Feb. 28, 1902, at the Post Office at Chicago,
Illinois, Under Act of March 3, 1879.

SUBSCRIPTIONS—Subscription price \$2.00. If paid strictly in advance, \$1.50
will be accepted. To ministers if paid strictly in advance, \$1.00 per year.
Single copy, 5 cents.

EXPIRATION—The label on the paper shows the month to which subscription
is paid. List is revised monthly. Change of date on label is a receipt for
remittance on subscription account.

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REMITTANCES—Should be sent by draft or money order payable to The
Disciples Publication Society. **IF LOCAL CHECK IS SENT ADD TEN
CENTS FOR EXCHANGE.**

United Religious Press Building
700-714 East Fortieth St., Chicago, Ill.

the man who has one remedy for all the evils of the world is ignorant of human nature and of the conditions of life.

The best developed man is one who sees most clearly where development is needed. He never discovers a place to stop. The victory of today offers an opportunity for another tomorrow. One selfish habit conquered reveals another. If evil men are deprived of their power to work injury in one place, they will move to another. The worst deformity is that which stops growth. [Mid-week Service, May 7. I Thess. 5:23; Titus 2:7-14; 2 Pet. 3:18.]

S. J.

A Meaningless and Repugnant Phrase

Rev. Charles H. Dodd, of Baltimore, is a Baptist minister whose strong sentiments for the closer unity of Baptists and Disciples are well known among Disciples. He believes, and has repeatedly declared, that if these two groups of Christ's followers would break open the distinctive forms of speech used by each other they would find themselves at one in essential meaning and purpose.

Probably there is no man on the Baptist side of the house who has so well earned the right to speak reprovingly of his Disciple brethren as has Doctor Dodd. His sympathy and unsectarian purposes are so well attested that a serious bit of counsel from him deserves serious attention at our hands. Due consideration certainly was not given his recent earnest communication to a contemporary Disciple newspaper in which he pointed out, in terms as frank as they were pertinent, a specific instance of harmful and misleading speech quite common on Disciple lips.

Doctor Dodd finds his text in an address delivered by a distinguished Disciple pastor before a union meeting of Baptists and Disciples in an Eastern city. Among the pivotal principles upon which the Disciples' movement was said to turn the speaker named "Immersion into Christ, and the consequent reception of the Holy Spirit." Doctor Dodd was painfully struck by these phrases. "Taken either separately or as standing together," he says, "I am frank to say that I do not know what these phrases mean." He continues:

I am, however, aware that, whatever such forms of expression may mean, they are the very things which mystify the Baptist mind in Disciple statements of doctrines. I know your people well enough to be convinced that they do not believe in baptismal regeneration or in any idea of the Spirit as necessarily conferred in or through baptism. I also know what is the usual interpretation of these phrases among yourselves, but despite their logic and cogency to the Disciple mind they are plain stumbling-blocks to the Baptist mind. I cannot find by searching in the recesses of my own mind any reason, essentially necessary, why these forms of expression are used by your people. If all that is held is the idea of complete obedience to Christ before any man can really call himself a Christian, why not make that a separate item in the program and not plunge the idea of baptism in Christ's name and as a symbol and witness of foregoing regeneration into a wholly mystical relation by speaking of "immersion into Christ?" And further, since we know that many unbaptized persons have received the Holy Spirit also, why so persistently link the idea of the reception of the Holy Spirit with baptism by the use of this word "consequently?" Mr. Ewers remarks that these elements, among the others, are "the forces which must determine the future curve of the Disciples." I am absolutely sure, for my part, that such "forces" as I have named will remain positions of departure from the position of the Disciples by average thinking Baptists, and that no blending of our denominational "curves" can be anticipated so long as Baptists continue to take these expressions as meaning just what, on the surface, they seem to declare, namely, baptismal regeneration and the conferring of the Spirit in or through baptism. The point of my criticism is, that if these phrases do mean what, on the surface, they seem to imply, neither Disciples nor Baptists can consistently hold to them, and if they are mere forms of expression, possessing a meaning which must be interpreted independently of those forms of expression, they are decidedly unfortunate and well calculated to produce doctrinal disunion through misunderstanding.

Doctor Dodd's point is undoubtedly well taken. For, in addition to misleading the Baptists, to talk of being "immersed into Christ" is to outrage ethical religion and to perpetrate an atrocious grammatical absurdity. One wonders how such an expression could hold itself on cultivated tongues at all. If the immoral suggestion of getting into Christ by a physical act did not jar the sensibilities of the immersionist dogmatists one would have supposed that the impossible grammatical construction of the phrase would have done so. A moment's attention will show that the transitive preposition "into" cannot be used with the verb "immerse." A person may be immersed in water, or in sorrow, or in the Holy Spirit, but he cannot be immersed *into* any of these elements. To say he is "immersed into Christ" is simply unintelligible.

And yet Doctor Dodd should not be too reckless with his criticism,

Symmetrical Development

The symmetrical development of the individual is a process for which he is not solely responsible. For this reason the church is charged with the duty of preaching the importance of environment as well as with the duty of telling every man that he must make the best of his opportunities. Some children are born with defects that make it impossible for them to be symmetrical. For this they are not to be blamed. The right to be well born should be the constant theme of the church. All ideas and customs and institutions that stand in the way of this right are to be condemned.

The prayer of the apostle is that the Thessalonians may be wholly consecrated. Now consecration is not confined to religion. Men consecrate themselves to money-making, to pleasure, to political activity. The value of the consecration depends upon the thing to which a man consecrates himself. If he is consecrated to God, we have to know what sort of God he worships. Religion intensifies vices and virtues alike. To say that a man is religious is not always enlightening. We need to know what he thinks is right and what he abhors before we can pass judgment.

We are not left in doubt as to the sort of consecration Paul had in mind when he prayed for the Thessalonians. His God loves righteousness and hates iniquity. He is the God of all men, not of a few. Hence he hates whatever injures human life. To be consecrated to him is to have a world religion, to see beyond the confines of tribe and nation, and to act in accordance with principles of conduct that can be applied to all the world. No man thus consecrated ever thanks God that he is not as other men. It is not class consciousness but human consciousness that distinguishes the Christian.

The doctrine of self-denial is being restated. It does not mean the impoverishment of life; it means the right use of life. To deny oneself is to refuse to use ability and opportunity selfishly. The Christian enjoys the light of the sun, he delights in the strength of his arm, he is pleased with the success of his children, he saves his money, and he likes a good meal. But he is not trying to deprive other men of the sunlight they need, he is not asking that the arms of others may be made feeble in order that his may become strong, he does not use his neighbor's children as mere tools of material success, his money is his servant, he is not a glutton and he gets his meal by helping others to get theirs.

The prize fighter is not accepted by any nation as its worthiest representative. The business of being a champion brute is in disrepute among enlightened peoples. The reason is that there is lack of symmetry in the life. The strength of the fighter is admired in spite of his lack of intellectual and moral qualities. The error has been that he put too much emphasis upon brute force. Of course a certain amount of intelligence and morality is needed to bring brute force to perfection. If the physical had been developed for the sake of the intellectual and spiritual there would be a different attitude toward the champions of the prize ring. The evolution of mankind is toward the intellectual and the moral. Physical strength is needed but it is not an end in itself.

The symmetrically developed person is interested in all that makes for social progress. He may not agree with all his neighbors on all questions, he is often a debater. He has his own work to which he devotes himself assiduously. But he is not indifferent to what other workers are doing. He is pleased that men like what they are doing and he sees to it that his lack of knowledge due to indifference is not a factor contributing to the burdens of any class. No one reform exhausts all his sympathy. He understands that the abolition of the trusts would leave many financial problems, that after the saloon is destroyed sin will exist, that better divorce laws will not make all homes happy—in a word, he is fully aware that

for he should be gently reminded that he lives in a glass house. He is a Baptist, and he must not forget that the Disciple minister's phrase which he now criticizes is nothing more nor less than a quotation from Scripture in accordance with accepted Baptist interpretation. There is nothing in Doctor Dodd's article to indicate that he differs from his Baptist brethren in teaching that the New Testament word "baptize" means "immerse" and should be translated "immerse." The Disciple minister could easily enough give high Baptist authority for the phrase which Doctor Dodd so earnestly condemns.

If the Baltimore pastor will turn to his new "Baptist Bible" he will find Paul's statement, "So many of us as were baptized into Jesus Christ were baptized into his death," rendered ridiculous by the insertion of "immersed" in parenthesis after each occurrence of the word "baptized." Baptists, then, are guilty of giving the Disciples scriptural authority for this stupid talk. If to be baptized is to be immersed Doctor Dodd must find fault not with the Disciples but with the New Testament, for the New Testament does assuredly teach that we are baptized into Christ and that the gift of the Holy Spirit is a consequent of our baptism.

But let us—Baptists and Disciples, all—be forever done with the crude delusion that baptism in the New Testament means immersion. It robs many New Testament passages not only of their moral content but of their intelligibility to translate the word as Disciples and Baptists have been accustomed to do. And besides, it contradicts the plainest facts of Christian experience. We know that immersion is not the way into Christ. We know that millions are in Christ who have not been immersed. We know that, even if it were intelligible to say that we were "immersed into Christ's death," the statement would be contradicted by the facts. Millions have passed into the experience of His death who have not been immersed. Unimmersed Presbyterians have been baptized into Christ and have also been baptized into His death.

What the apostle has in mind in Romans 6:3 is baptism itself, not the particular physical act by which it was administered. This baptism is *initiation* or *induction*, and while neither word is wholly adequate as a translation, either one comes nearer expressing the apostle's thought than any English word that has been suggested.

"Know ye not," Paul asks, "that so many of us as were inducted into Christ were inducted into his death?" Therefore, he adds, by our initiation or incorporation into his body we were buried with him into death, that is, we shared the whole experience of his passion and his resurrection.

It is not a symbolic thing that Paul has in mind, but an actual experience. And while it is more than probable that the administration of Christian initiation (baptism) by immersion suggested to Paul this particular phrasing of the experience it must not be forgotten that it is the actual experience he is talking about, not a mere symbol of it.

It is heartening to know that Disciples who have, as we think, been more determined than their Baptist brethren to live close to the New Testament on the baptism question are coming rapidly to see that the fundamental position on the meaning of the word itself which both bodies have held in common is thoroughly false.

When the reconstruction of this fundamental error shall have been completed we shall be able to use New Testament language concerning the relation of baptism to the forgiveness of sins and the gift of the Holy Spirit without suggesting in the faintest degree the repugnant doctrine of water regeneration.

And in that day no one could imagine himself using the meaningless expression, "immersion into Christ!"

A Call to Prayer

Like the voice of a muezzin heard from a distant tower comes from the East a call to prayer. Who calls to prayer? The new Republic of China. It asks the Christian Churches of that great land to unite in prayer that the new government, sailing uncharted seas, may be guided by the hand of God with its own upon the helm of the great ship of state. The world has heard nothing like this before. The far land of China groping in the dazzling light of its new found liberty, pauses ere it rushes on, and asks the Christian people resident within the bounds of that ancient empire to pray God for its guidance in the new way it is going. Let not the churches of China answer alone. Let Christendom with one heart and voice join in heartfelt intercession.

Almighty God, Ruler of nations, who hast brought our brethren on the other side of the earth into the perilous glory of a new freedom, and hast enabled them to throw off the bondage of oppression and to stand forth in the liberty of a free people, guide now those whom Thou hast led by a way that they knew not. Restraine them when liberty would become license. Teach them the worth and the price of freedom. Help them to guard with righteousness that which they have won with the sword. May not their swift emancipation lead them to excess or folly. But build within the borders of that great land, education, prosperity, peace and righteousness. Reward the labors of Thy servants, our brethren the missionaries, and help them in these days to act with wisdom and great dis-

cretion, and to be the helpers of those for whom their prayers of past years are answered. And bless with them all nations and peoples, all rulers and governors, the whole world round. Yea, bless Thou our own nation and its people, for we in our hundred years of liberty have learned all too little of how rightly we may use it. God of the nations, bless our own beloved land, and make it a blessing to the whole world. Through Jesus Christ, our Lord. Amen.

The Old Adam in Us

Breathes there a man with soul so dead, that never to himself hath said, "This spring I will make a garden"? If so, let him lay down this paper straightway, for this editorial is not for him. Moreover, he is exceptional among men, and not at all to be reckoned in computing averages or in making generalizations applicable to humanity in the large. Ever since the Lord God set man to till the ground out of which he had been taken—and there seemed a sort of poetic justice in that act of reciprocity—normal men have taken up agriculture, if not as a vocation, then certainly as an avocation.

Now as for the farmer, to him belongs the tillage of the soil as a regular business. To him be the just reward of a harvest sufficiently abundant to enable him to pay off the mortgage on the farm, and reduce for us the high cost of living. But it is not the farmer of whom we now are thinking but he who owning or inhabiting a house and lot, looks out upon a neglected back yard, and addressing himself, his wife and the recording angel, says, "This spring I will make a garden."

Before we write another line let the author of this article make a frank confession. Some men like to hoe; we do not.

One of our ancestors, some distance back, before the *Mayflower* or the flood, had a situation as gardener. He lost his job. It is a matter which has occasioned no little discussion in the family. We all felt more or less sensitive about it. This ancestor of ours did not make a brilliant success as a gardener. The writer inherits his ancestor's lack of skill as an agriculturist, and lack of love for the hoe.

Yet even the writer a number of times in his young life has looked out upon the face of nature and smilingly has said, "This spring I will make a garden!"

One time it came about through our member of congress who sent to each of his constituents a half dozen packages of garden seeds. Of all ridiculous forms of bribery, this, surely was most absurd. "As though I would vote for any man on account of the gift of a quarter's worth of garden seeds, and those grafted from the government!" Nevertheless, there lay the package of seeds on the desk. It seemed a ruthless thing to destroy them. Why not spade up a square yard or two of the back yard and let them grow? "This spring I will make a garden."

The mistress of the manse smiles when she hears that word. She has an assortment of smiles each one with its own particular meaning. The smile which she smiles concerning the garden is her *Mona Lisa* smile. Only she and the recording angel know what she means by it. It is an enigmatic smile. We wonder if the recording angel smiles in the same way. Both of them have heard us say it before. But that was five years ago. "This spring I will make a garden."

Perhaps the reader is expecting this article to record the pitiful ending of the plan. Perhaps he thinks we will confess to a zeal that began with enthusiasm and lagged as the days grew hot. Perhaps he thinks we will record that after digging till our hands were blistered, and planting the seeds, and marking the rows so that when they came up we should know the beans from the radishes, we lost our enthusiasm, and that the weeds grew faster than the lettuce; that the radishes were tough, and the beets all run to tops, and that nothing grew but the onion, which we do not like.

But we shall admit nothing of the sort. It is bad enough that it should be true without having to admit it.

No, no. If we failed in the past, let the past take care of that. Our soul is still unconquered. Did Adam give it up after that first failure? By no means. Every few years he continued to say, "This spring I will make a garden." And Eve smiled her *Mona Lisa* smile.

Come, let us at it again. The cost of living is high. What better way to reduce it than to raise a few vegetables in our own back yard?

There is a spade in the barn, and a rusty hoe and a broken rake; and garden seeds cost only five cents a package.

Come, let us take off our coats and go at it. Nothing is so good for the man who lives in town as to strip to his shirt-sleeves, and feel the honest perspiration on his face. A half hour before breakfast every morning will do us a world of good. It will add years to our life, and reduce our girth and the family expenses. The birds are willing; the flowers are nodding us encouragement. Come, we will find the spade—if we can—and also the hoe and the rake. And we will plant a few choice varieties—and take care of them every day. This spring we will plant a garden.

Madame, stop smiling!

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Again, Mr. Smith and Going to Church

It will be remembered that a national controversy arose over Meredith Nicholson's articles in the Atlantic Monthly last year about "Mr. Smith and the Church," meaning the average man's attendance upon and devotion to church services. In the light of that article, it is interesting to note what the Congregationalist (Boston) has to say about "Lenten Churchgoing in New York."

"The total attendance at the noon hour services in New York during the Lent just closed reached 170,000, of which about 10,000 was in two Brooklyn churches. Old Trinity at the head of Wall Street, and Grace, at Broadway and Tenth Street, led all others. Trinity had 27,500 and Grace 34,000. Single congregations were larger in Trinity, but it had fewer services, and omitted Saturdays altogether. St. Paul's Chapel, in lower Broadway, had 17,000, including the large numbers present on days when the cantatas were sung. Some figures of other churches were 7,000 at St. Bartholomew's, 5,000 at Ascension and 8,900 at Calvary. The largest numbers attended in Holy Week, and especially on Good Friday. At Trinity at the three-hour Good Friday service there were in all 3,500 people, new ones coming as others left. Seating and standing the church contained 1,400 throughout the whole three hours. The John Street Methodist had 7,000, the Brick Presbyterian 6,000 and the Broadway Tabernacle 2,800. New York had three well advertised preachers from England, but the Bishop of Kentucky attracted 1,100 more to Trinity in one week than did an English preacher. It is found at Trinity Church that on Wednesdays women far outnumber men, but on all other days men are three to one. The reason is an organ recital on Wednesdays immediately following the noon hour service. Women come early and remain for it. At St. Paul's Chapel women far outnumber men at all services. The reason is the Business Women's Lunch Club, with its 1,700 members, lunching in the parish house in St. Paul's Chapel yard. At the Brick Church, and also at the Broadway Tabernacle, men and women are about equal in numbers. The numbers attending these noon hour services were considerably larger this year than ever.

Missionary, Totally Paralyzed, Writes Book

Dr. F. A. Chalfant for twenty-five years was an active missionary in China of the Presbyterian church. He is now in Pittsburgh, confined to the home of his aged father, Doctor George Chalfant, a retired minister. The returned missionary some months ago suffered a total paralysis of both his limbs. But infirmity seems to have given him an opportunity for a most important scientific and literary work. The work is no less than one of the most elaborate and scientific treatises on the origin of the Chinese language ever written. There is something about the man and the work that appeals to the heroic in us all. Four hours a day this invalid spends in investigating Chinese inscriptions which have been preserved on tortoise shell and bones of animals, many of which date back to 800 B.C. Both the British Museum and the Carnegie Library of Pittsburgh have expressed a desire to undertake the work of publishing Doctor Chalfant's monumental book, when completed. May success crown his efforts.

A Presbyterian Achievement in Toronto

The Disciples of Christ will hold their annual international convention in Toronto next October. Naturally, the Disciples are interested in that city and what is going on there. Here is an item from The Continent (Chicago) that should be read by all Disciples with peculiar interest:

Assured realization is now announced for the daring and unique proposal to hold an unofficial "church congress" of Canadian Presbyterians in Toronto the first week of June, just preceding the meeting of the Canadian General Assembly. The plan involves nothing less than bringing to Toronto in that week all the active pastors of the whole denomination and their wives, together with one lay representative from each congregation in the church. This will make a convocation of more than 5,000 Christian leaders, vitally related to the activities of individual local congregations. Discussion by and before this great and influential audience of the project and ideals of Presbyterianism must create enthusiasm that will penetrate every nook and corner of the whole Presbyterian fellowship in Canada.

The value of such a gathering was recognized on all hands from the first moment of its suggestion. But there was much doubt whether such an enormous undertaking could be financed. It involves paying the expense of railway travel for representatives

from the extreme borders of Canada and every intermediate portion of the dominion. But every obstacle was swept away when ten generous Presbyterian laymen of Toronto joined to pledge \$100,000 for transportation charges and the congregations of Toronto unanimously agreed to entertain the visitors in the homes of their people. Massey Hall, the largest auditorium in the city, has been secured for a whole week of meetings, and the program now being laid out will present the entire work of the church proportionately and with the most impressive eloquence of the strongest leaders in each department.

Minimum Salary for Methodist Parsons

The Laymen's Association of the New York East Conference of the Methodist Episcopal Church went on record at its annual meeting at New Haven in favor of a minimum salary for its pastors. The measure proposed aims eventually at paying to each married minister who is a member of the conference a salary not less than \$1,000 per year and to each unmarried pastor in the conference "a minimum cash salary of not less than \$800." The association advocated further that a pastor's aid society be formed by the merging of the district pastoral and church aid societies. It is expected that this society will raise annually about \$15,000 as a part of a fund to guarantee the minimum salary.

Episcopalians on Parade?

Every three years the Protestant Episcopal Church meets in General Convention. Such a convention will meet this fall in New York City. Now comes The Churchman (New York City) with a suggestion that the deputies to the convention march behind bands of music down Broadway to Old Trinity Church, as a demonstration. Any one who knows of the dignified conservatism of this denomination, must smile at the suggestion, but The Churchman offers it in good faith and in all sincerity as follows:

"What would it mean for the church if, at the time of the General Convention, its men joined in a great parade, headed by the processional cross, led by their bishops, accompanied by bands of music, and singing such hymns as "Onward, Christian Soldiers" marched down Broadway to Old Trinity and held a service in the heart of the business district of the country! It might be too much for the dignity of some of the participants, but as a demonstration it would be worth while to the church. The suggestion may seem fanciful and savor of the dramatic, but it is by no means a new thing in the Anglican Communion. Two years ago, on Good Friday, the churchmen of London, led by their bishops, marched in procession from Trafalgar Square to St. Paul's Cathedral, singing hymns on the Passion. A similar procession was seen in South London last year, and another was held in Birmingham on Good Friday of this year, consisting of more than 3,000 men, who marched with their bishops through the principal streets. It is said that each of these parades made profound impressions on the crowds who lined the streets. If this can be done by churchmen abroad, it can be done by churchmen here. Why not make a similar parade a leading feature of the General Convention? It would, we feel, be justified by results."

A Home Board Diplomat?

According to a correspondent in The Presbyterian Advance (Nashville), "the latest word is that the Board of Home Missions proposes to establish a kind of diplomatic department next, so that if occasion arises a secretary may be sent to any part to negotiate with other denominations as to who shall establish a church in a certain field." Has it come to such a pass in Christian comity, that a fancy-salaried diplomat may be hired by the Presbyterian Church to take part officially in the shameless competition of sects on home missionary soil? Perish the thought. It may reduce friction so far as the Presbyterians are concerned, but will that be any balm in Gilead to other home boards? It is possible that the root of much of our American denominational evils is too often in the home boards. The less these home boards have to do with building up of churches on new soils, the more self-respecting and self-reliant will be the people involved and certainly there will be considerably less objection all around. It certainly looks singular that a diplomat is necessary in this day when all sects are supposed to be coming together anyhow.

Christian Union in New Zealand

In New Zealand, the Wesleyan and the Primitive Methodist churches have just been consolidated under the title of the Methodist church of New Zealand. It is a family reunion, but an event of momentous importance. The deed of union was signed rather dramatically. A great public convention assembled in the town hall of Wellington, the capital of New Zealand. Lord Liverpool, governor-general of the dominion, presided. The deed was signed in the presence of this magnificent company. Among the signers was Doctor Gittos, aged eighty-four, who has been a missionary for sixty years among the native Maoris of the islands. He is known as the "grand old man" of the general conference.

DR. WILLETT'S MISSION TOUR

China's Capital and the Great Wall

The day before we left Tientsin I went by invitation to the chapel exercises of St. John's College, a Church of England school for Chinese young men. I found it a most interesting place. The buildings are imposing and artistic. The residence of the principal is a part of the main structure. Adjoining is the large Gothic chapel where at least three hundred youths were gathered for the religious services, followed by the address. This mission is supported by the Church Missionary Society, the broad church organization which has many centers in the Orient. It has a keen rival in the Society for the Propagation of the Gospel, commonly known as the S. P. G. This is the high church propaganda, and the relations between the C. M. S. and the S. P. G. are far less cordial than the common origin of the two in the Anglican Church would seem to make natural.

That same morning the principal took me through the museum of the college where I found many valuable antiquities of the region, especially some old forms of Chinese money. As we were going out he remarked that he was due at that hour at a wedding of native Christians to be celebrated in the church across the way. So I went with him, and was a witness of the unusual ceremony. For the community of Christian people is not a large one, and the adoption of a Christian form of marriage seems very strange to those who have been accustomed to marry their children in infancy, or early childhood. The bride and groom were young people of mature age, and the service added to the usual marriage forms of the Church a lengthy discourse on the Christian idea of home and marriage. The services were conducted by two C. M. S. missionaries, with whom I afterwards had an interesting talk regarding the work of John Kenneth Mackenzie, whom they had known.

Off for Peking.

We took a train for Peking at about three o'clock in the afternoon. It is always well to have the station-master reserve the number of sittings a party is likely to require. You cannot buy reserved seats, as with our Pullman car system in America. But other things being equal, you can have them kept for you in the first or second class coaches. But that does not mean that they are actually secured or really held for you. It means that if you do not forget to tip the station-master suitably, and if the station-master does not forget to wire ahead, and if nobody gets in before you and takes possession of the seats, you are reasonably likely to have a place. It was just that way at Tientsin. The seats were reserved—so we were assured. When the train came all who were waiting made a rush for the available sittings. Nothing had been reserved for anyone. It was a cheerful case of "Everyone for himself—et extremum diabolus capiet!" When we had done the best we could, and were trying to take inventory of the parcels of luggage, the station-master came in cheerfully and said he was glad we had gotten such good places. And he actually seemed disappointed when after bidding us an affectionate farewell, he was not tipped again!

The trip from Tientsin to Peking only takes about four hours. We went through a country badly flooded, and where the people have had to be aided of late because of their sufferings and losses from the inundations. On the train were several Chinese gentlemen, handsomely dressed.

Sometime after dark we reached Peking. The porters from the Hotel des Wagon-Lits were there ready to show us to the hotel, which is managed by the Internationale Compagnie des Wagon-Lits, the Sleeping Car company which is building up an extensive business in the East as a tourist agency and rival to the Cook & Sons enterprise. We walked a short distance down the platform beside the city wall, and then through the South Gate of the city, and into the door of the hotel.

Peking is in reality four cities in one. There is the Chinese city, with its inclosing wall. Then within this is the Manchu

city, where the aristocracy of the old imperial days resided. In the center of all is the so-called Forbidden City, where behind still stronger walls the imperial palace lies, safeguarded from all intrusion of the hostile or the curious. Inside of the Manchu city but of course outside the central imperial domain are the foreign concessions and consular residences. On the morning after our arrival our party went onto the wall of the Manchu city, just back of the hotel, and over to the South Gate, overlooking the railway station. An American soldier was on duty there, who said that the different consular forces guarded the different portions of the wall since the revolutionary troubles of last year.

On arriving at the hotel, I found a note from Mr. Calhoun, the United States minister, a Chicago man, inclosing passes to see the summer palace and other public places of interest for which official permission was necessary. When I called on Mr. Calhoun later I was glad to meet Mr. E. T. Williams, the first secretary, and for years the right arm of our embassy in Peking. Disciples of Christ will remember that Mr. Williams was formerly one of the most eminent of our ministers in America. In the day of his

greatest power as the pastor of the Central Church in Cincinnati, he announced his determination to become a missionary to China, in words that brought tears to the eyes of Isaac Errett, then the president of the Foreign Christian Missionary Society.

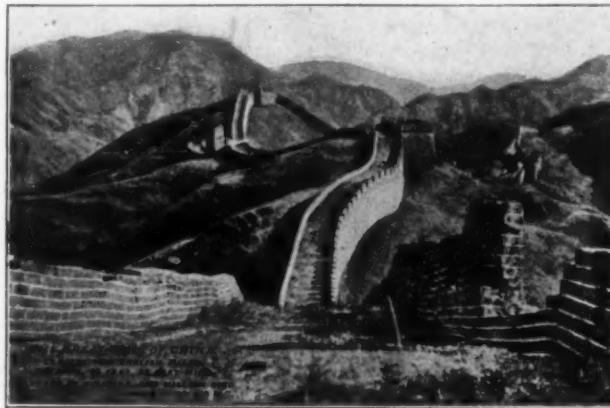
He became our first representative in the Chinese Empire, and opened the work at Nanking, which has since grown to such notable proportions. His abilities as a linguist were remarkable, and after a time he was induced to become a regular member of the diplomatic force, where his masterful knowledge of the language and his long acquaintance with the people made him a most valuable authority upon matters Chinese. Three years ago, in the opening of stressful times in China, he was summoned to Washington as an expert on Chinese affairs, and has only just returned to Peking.

It was very pleasant to visit with Mr. Williams, recalling incidents of former days when he used to visit Bethany College on some anniversary or commencement occasion, or make his appearance at one of the national conventions. He seems not a day older than in those times. He spoke with interest of the Disciples and their missionary problems, and with affection of the men at Nanking, especially Dr. Macklin and Prof. Meigs. Mr. Williams rendered us most helpful service while in Peking.

At the British Compound.

One morning we devoted to a walk through the British Compound, the largest of the foreign reservations. It was here that nearly all the foreigners and many of the native Christians took refuge during the revolution two years ago. One remembers with what anxiety we watched the reports of that company pent up in the British concession, and liable to be attacked at any moment. Perhaps the actual danger was less than we then feared. Mr. Conger's dispatches did much to reassure all who had friends in Peking. But there were actual attacks from bands of fanatical haters of all foreigners, who would have been glad to scale the walls and massacre all within. At one corner of the quadrangle there are the marks of cannonading, and above the scars thus made some hand has painted in bold letters the words, "Lest we forget!"

Of course everyone who visits Peking must make the journey to the Great Wall. This is not to be seen in the vicinity, but one must take a train some thirty miles to the north, and at the head of the Nankow Pass see it in all its superb majesty. So, though it was quite cold, we started for the wall. At the village of Nankow we left our luggage, and remained on the train till it reached the head of the pass, ten miles and more above. We also left word with the hotel people to have donkeys and chairs enough for our party brought up to the wall so that we could



The Great Wall of China.

return that night, as the train does not make the return journey till next morning.

It was about four in the afternoon when we reached the little station where one is supposed to alight. The Chinese boy we had taken with us had never been there before, and was of service to us merely because he could speak the language. When the train pulled away from the little station house we were left without chart or compass, and our "guide" was purely ornamental. But we could catch glimpses of the wall on the heights above us, and there was nothing to do but strike out in the effort to find the right way. After climbing a fairly smooth road for a time we came to a steep path up through the rocks. Near that point we hailed a man in a hillside cabin, who made signs that the steep path was the way to the wall. So up we went, the ladies going gamely at the task, and only hoping that we were not getting lost.

In Sight of the Wall.

After a half hour of steep work we came out in sight of one of the big stone gateways of the wall. It was evidently a thoroughfare, for every now and then herds of cattle, flocks of sheep, or laden mules were driven along through it. A little higher up we found that the road we had left down below wound about in great circles up to the point we had reached by the shorter and much harder climb. We spent an hour of satisfaction clambering over the walls and their huge gates. On either side the big structure climbed up the mountains, lifting every quarter mile one of those square towers which form so important and artistic a feature of the massive barrier.

It was evidently the purpose of the builders to make the gates impregnable, and with this in view they threw out a curtain of stone, either in front or at the rear of the gate, with another gate piercing it at a distance of thirty or forty yards from the main gate. This gave the advantage of a double entrance far more difficult to take than a single opening. The doors of these double gateways have long since disappeared. The wall itself would be of little value in the modern day of field guns. But one is astonished beyond measure at the massiveness and precision of this enormous enterprise. For what one sees at the head of the Nankow Pass is the same rampart that extends hundreds of miles in either direction, and was in its day worthy to be counted one of the wonders of the world.

And from the Great Pass Road, that highway down which Marco Polo traveled a half millennium ago, you can see this wall running its amazing course up and down the mountains, appearing for a moment at the top of some rocky headland, or winding down into some ravine, quite regardless of the physical difficulties which nature has thrown in its way. It looked massive and majestic to us when we first saw it in its ruins at Shan-hai-kwan days before. But that was nothing to the impression it leaves upon one who sees it at close range on the heights above Nankow.

By the time we had taken our photographs in the all too scanty light, and had climbed about on the big structure to heart's content, it was rapidly becoming dark, and no donkeys or chairs had come. We waited, not without some anxiety, for the hotel people down the line might not have understood, the place we were in was no safe spot for a night's sojourn, there was no near-by village to which we could go, and our "guide" had about the intelligence of a hen and the courage of a sheep.

An Anxious Situation.

Finally we started down toward the spot where we had left the train. But would the men come up the broad road or along the path we had climbed? We thought we would risk the former. So we walked on, passing what seemed numberless cattle, sheep and laden mules, and their drivers who looked us over with the half curious, half insolent air of men who seemed to partly guess that we were not escorted on that remote Chinese road. On we went and still on. We came to the hut where the man had given us his hint of the path. There were no signs of the men. It was getting dark, and the road was too rough to make walking easy. So we decided to wait there, and the boy was sent ahead to see what tokens he might find of the expected help.

Soon he came back with the good news that the men had come. The one who had the mules was just behind him, and the others, with the swinging chairs, four men to each, were down below. We were soon mounted or seated, and the long journey down the pass began. By this time the night had come down, and with it the cold. It was ten miles by rail to Nankow, but at least thirteen by the pass. It seemed much longer. The chair-carriers were able to go at a pace which the donkeys could not match, and were soon far ahead. The road was very rough, and the little animals often stumbled. Once one of the ladies went cleanly over the head of her beast onto the road. But she and Providence must have decided that it was not a good place for broken bones, for no damage was done.

Then the moon came up, and we had the Pass in all of its weird beauty. On one side the mountains towered above us. On the other, sometimes at a considerable depth below, a stream

plunged over its rocky bed, and beyond rose the opposite wall of mountain-side. Now and then the Great Wall rose out of the gloom on a spur above us, and twice it came swiftly down and completely crossed the valley, so that we had to go through the big gates, curtained as usual, where a handful of men could have held a host at bay.

Relief Sighted.

In one of these inclosures formed by the square of the two gateways, we came up with the ladies who had been carried off by the rapid pace of their bearers. Not a word could they communicate to the men, for the boy was with us, where he could do the least good. The ladies insisted, as well as they could, that they wanted to go on, thinking we must have gotten on another road and be somewhere ahead. But the men would not move, and meantime the people, not to speak of dogs, of a near-by village gathered around in an ever-narrowing circle. When the situation became actually tense, and they had begun to wonder what would be the outcome, they heard the shouts of our muleteer, and we were soon with them in the brilliant moonlight between the huge walls of that hollow square in the Nankow Pass.

Another hour and we came upon a lantern bearer who acted as the outpost of the little hotel at Nankow. Then across the fields we were carried, almost too cold to move a muscle, and never were warmth of fire and well-served food more welcome than was the hospitality of that place. For days afterward we still talked of sore joints and sensitive muscles. But not one of us felt that we would like to have missed the sensations, or even the hardships, of that trip to the Great Wall, and the midnight ride down Marco Polo's road through Nankow Pass.

National Missionary Campaign Next March

Plans for a nation-wide, interdenominational campaign for home and foreign missions were formulated in New York City, on March 19, the centennial of Livingstone's birthday. Committees of ten, representing the Foreign Missions Conference and the Home Missions Council of America, both general organizations embracing the whole missionary activities of all the evangelical churches, quietly met and laid plans for a movement to be executed in March, 1914, that will probably end the competitive rivalry between home missions and foreign missions. Preparations begin immediately for what is described as "a comprehensive and sustained effort, with such developments as may prove necessary, to lead the whole church out into the discharge of its total missionary duty, in this crisis of national and world history." The idea and the effort appear to be the dramatic climax of a series of missionary movements of every kind that have been gathering momentum for the past five or ten years. As The Continent (Presbyterian, Chicago) remarks: "All in all, the combination effected is the biggest working association of denominational executive officers ever yet brought together in America, and it should, corresponding to the force enlisted, make an unprecedented impression on the churches."

The committee organized to direct this movement includes secretaries of both home and foreign boards. The chairman of the general committee is quite appropriately the missionary president of the one denomination which already combines both of these interests under a single head of organization—Bishop A. S. Lloyd, head of the Protestant Episcopal Board of Foreign and Domestic Missions. Dr. H. C. Herring, secretary of the Congregational Home Mission Society, is vice chairman. Of the executive committee organized under this general committee, S. Earl Taylor, Methodist foreign secretary, is chairman and Dr. Charles R. Watson, United Presbyterian foreign secretary, is vice chairman. Two executive secretaries have been named—William B. Millar, one of the general secretaries of the Laymen's Missionary Movement, and George Innes, the hustling United Presbyterian business man who has given up his secular affairs to devote all his time to missions as a volunteer worker.

Catholic Priests Become Protestants

Two more Roman Catholic priests have entered the communion of the Protestant Episcopal Church. One is an Italian, Rev. Dr. Joseph F. Militello, who became a presbyter in the diocese of New York. At the same time he presented Bishop Burch with a large class of Italians for confirmation. The other priest, Rev. William Thomas Walsh, was formerly a Paulist father. He will shortly become rector of St. Mary's Church, Mott Haven, N. Y. "Father" Walsh is considered a brilliant accession from Romanism, on account of his varied experience as a "missioner" and his commanding eloquence. It is odd to think of the "conversion" to Protestantism of one who had made it his life vocation to "convert" Protestants to Romanism. While many pass out of Episcopalianism to Romanism, yet it is equally true that many pass out of Romanism into Episcopalianism and into still more pronounced Protestant bodies.

The World in Chicago

An Exhibit of Missionary Achievement

By William Bernard Norton



will be filled with life-like reproductions of all nations, including the United States and its possessions, Alaska, Hawaii, Porto Rico and the Philippine Islands.

A spectacular exhibit of missions, under the title of "The Pageant of Darkness and Light," is to be given every afternoon and evening in the Auditorium theater, the largest hall in Chicago, seating over 4,000. Here will be depicted some of the most thrilling episodes that have marked the struggle of the "Light" of Christianity over coming the "Darkness" of paganism. The "Pageant" assumes rather than teaches a knowledge of facts, and occupies itself with making vivid, impressive, and real, the tragedy as well as the beauty of the triumph of Christianity.

Persons of every age—young, middle-aged, old—of every degree of education or lack of education, the religious and the non-religious, those interested in or indifferent to missions, the musical and the unmusical, the lovers of fun, entertainment, and romping, and the sober reader of books and the student of charts—every one will find something to delight and to satisfy.

Hundreds of children will take part. They will show how boys and girls play the games native to China, India, Japan and other countries. What would a Chinaman look like if he did not have a son with him to hand down his name and to perpetuate the worship of his ancestors? What would a missionary do if there were no children in the homes of missionaries? Of course the children will be in the exposition, not only as sight-seers but as exhibitors and entertainers.

Even persons who are not personally Christians like to see the curious and the beautiful. They enjoy seeing children play

"The World in Chicago" is nearly ready for its opening ceremonies. All preparations will be complete by Saturday, May 3, and the first day will see all exhibits fully equipped and ready for inspection. In fact the first days will give attendants the choicest of opportunities, for, in spite of all urging, many will wait until the enthusiasm coming from those who have attended will have touched them.

"The World in Chicago" will occupy with its exhibit every part of the Coliseum, the largest exhibition space under one roof in the city. The galleries and annex, as well as the main floor,

way in which God is leading the world to himself. But it must be remembered that the exposition has been prepared for all classes and one need not hesitate to invite even the worldliest in spirit to hear and see for fear that the sights offered will be dull or uninteresting.

Objects that come to the brain through eye gate somehow stir us as nothing else does. The World in Chicago will make visitors see the real thing. They will see not a picture or an image of an African hut, an Indian monkey shrine, a Japanese tea garden, but they will see the real thing. Household utensils, devices for manufacturing, articles of worship, instruments of torture, playthings, works of art, have been brought from foreign lands and will be seen just as they would be if one were actually on a visit to the country to which they are native.

The exhibits are large enough to make them worth while. A Chinese street, with shops, homes, and scenes in the street itself, is so completely shown that the visitor can stand in it, shut out from all other surroundings, and imagine himself transported to China land. This is true of many other oriental and domestic



General View, the Orient in London Missionary Exposition, 1908.

scenes which will be reproduced.

An Alaskan Eskimo igloo, a western pioneer sod shanty, American Indian wigwams, Negro log cabins, as well as frontier and mining town churches, are among the home land exhibits that make real the experiences of those who work in the field of home missions.

"The Pageant of Darkness and Light" takes the form of four episodes and a closing spectacle in which all participants are grouped around the cross, the symbol of Christianity's triumph.

The episode of the North pictures life among the Indians and Eskimos and the restoring of a lost child of an Indian chieftain by a missionary who then preaches to the natives the gospel of love. The Eastern episode gives a realistic presentation of the practice of the burning of widows on the funeral pyre of their dead husbands and the abolition of the custom, called "suttee," by a Christian government. The episode of the South depicts Stanley's finding of Livingstone, and the episode of the West shows the defiance of superstition by Kapiolani, queen of Hawaii, with the consequent rescue of those whose lives were to be sacrificed by being thrown into the volcano's crater.

One of the most interesting sections of the pageant will be that devoted to the work among incoming immigrants at the Ellis Island immigration station, New York. The Philippines, Hawaii, Porto Rico and Cuba and the South Sea Islands will also be represented.

In the section given over to the representation of scenes from Palestine, a notable feature will be a faithful reproduction of a Jerusalem street.

Every day there will be addresses from missionary leaders and from representative men and women of many branches of the Christian church.

Nearly 600 Chicago churches are coöperating in this exhibition. Twenty thousand persons will take part in presenting the various features and a million visitors, it is hoped, will attend.



Group at Monkey-God Shrine.

and many of them desire to know about the world just as they like to travel abroad. A Christian will have a deeper appreciation than the one whose eyes have never been opened to Christian truth, for through the curious and the beautiful, the degrading and the useful, the Christian will see the higher meaning of the

The Wing Life of the Soul

From a Sermon Preached in New York City

By Rev. J. H. Jowett, D. D.

Text: "They shall mount up with wings as eagles." Isaiah 40:31. "They shall mount up with wings as eagles." Who shall? "They that wait upon the Lord." And waiting upon the Lord is not merely a passing call, but an abiding in him. Waiting is not so much a transient action as a permanent attitude. It is not the restless vagrant calling at the door for relief, it is rather the intimacy of the babe at the breast.

They who thus wait upon the Lord shall obtain a marvelous addition to their resources. Their life shall be endowed with mysterious but most real equipment. They shall obtain wings. We do well when picturing the angel presences to endow them with wings. At the best it is a clumsy symbolism, but all symbolisms of eternal things are clumsy and ineffective. And what do we mean by wings? We mean that life has gained new powers, extraordinary capacity; the old self has received heavenly addition, endowing it with nimbleness, buoyancy, strength. We used to sing in our childhood, "I want to be an angel." I am afraid the sentiment was often poor and unworthy, and removed our thoughts rather to a world that is to be than to the reality by which we are surrounded today. But it is right to wish to be an angel if by that wish we aspire after angelic powers and seek for angels' wings. It is right to long for their powers of flight, their capacity to soar unto the heights. We may have angels' wings. Wing-power is not only the reward of those who are redeemed out of time and emancipated from death, and who have entered into the largest life of the unseen glory, but it is the prerogative of you and me. "They that wait upon the Lord . . . shall mount up with wings." Waiting upon the Lord will enable us to share the angels' fellowship, to feed on angels' fellowship, to feed on angels' food, and to acquire the angels' power of wing. "They shall mount up with wings as eagles." Now let us see what are some of the characteristics of life with wings.

Characteristics of the "Wing Life."

I. It is life characterized by buoyancy. We become endowed with power to rise above things! How often we give counsel one to another, "You should rise above it!" But too often it is idle counsel, because it implies that the friend to whom we give it has the gift of wings; too frequently he is endowed with feet. If, when we give the counsel, we could give the wings, the things that bind him to the low plains of life might be left behind.

How frequently we are held in bondage by grovelling to the mean and trifling! Some small grievance enters into our life and keeps us from the heights. Some disappointment holds us in depressing servitude. Some ingratitude paralyzes our service and chills our delight in unselfish toil. Or some courtesy is done to us, we cannot get away from it. Or, perhaps, it is "the murmur of self-will," or "the storm of passion" which prevents our emancipation. Whatever it may be, and there are a thousand such tyrannies, life is separated from the heavens, and becomes utterly mundane, of the earth earthy. Well, now, when we get the wings we have the power to rise above these trifles and may appear like gigantic hills. Wing-power gives buoyancy, and we are enabled to look down even upon the hills and see them beneath our feet. The life with wing-power is not the victim of "the spirit of heaviness." It does not creep along the deep, heavy melancholy. In the day of difficulty and disappointment it can soar and sing at heaven's gate.

Characterized by Loftiness.

II. Life with wing-power is characterized by loftiness. "They shall mount up!" You know how we speak of the men and women endowed with wings. We speak of a "lofty character," as opposed to one who is low or mean. There are men with low motives, and they move along the low way. There are men with mean affections which do not comprehend a brother. Now, it is the glorious characteristics of the Christian religion that it claims to give loftiness to the life. There is no feature that the Bible loves more to proclaim than just this feature of "aboveness." It distinguishes the disciples of Christ. See how the ambitions of the book run: "Seek the things that are above;" "Set your mind on things above." It speaks also of dwelling "with Christ in the heavenly places." All this describes the life that looks at everything from lofty standpoints and approaches everything with high ambition. We know these men when they appear. How often one has observed the power of their presence in public meetings! Other speakers have addressed the assembly, and the thought and life of the meeting have grovelled along a mean and questionable way. And then the wing-man comes! He lays hold of the subject, and what happens? Everybody says, "How he lifted it up!" A pure atmosphere came round about the assembly; everybody felt the inrush of a purer air and a finer light. We had mounted up with wings as eagles.

III. The wing-life is characterized by comprehensiveness. High

soaring gives wide seeing. Loftiness gives comprehension. When we live on the low grounds we only possess a narrow outlook. One man offers his opinion on some weighty matter and he is answered by the charge, "That is very low ground to take." The low ground always means petty vision. Men who do not soar always have small views of things. We require wings for breadth of view. Now see! The higher you get the greater will be the area that comes within your view. We may judge our height by the measure of our outlook. How much do we see? We have not got very high if we only see ourselves; nay, we are in the mire! "Look not every man on his own things, but every man also on the things of others." It is well when we get so high that our vision comprehends our town, better still when it includes the country, better still when it encircles other countries, best of all when it engirdles the world. It is well when we are interested in home missions; better still when home and foreign work are comprehended in our view. We cannot do this without wings, for without wings we cannot get into the heights. The higher we get the more we shall see of other parties beside our own. "Lord, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us." How narrow the outlook! One day the vision of the disciples will be immeasurably enlarged, and that will be when they are dwelling in the heavenly places with Christ. If we remain locked up in an ism we shall never see our brethren in the other isms. If we rise up into Christ we shall meet our brethren there. Unity is coming by the use of wings! "They shall mount up with wings as eagles."

Proportion a Characteristic.

IV. The wing-life is characterized by proportion. To see things but they contributed not one positive idea to the entire series. Note aright we must get away from them. We never see a thing truly until we see it in its relationships. We must see a moment in relation to a week, a week in relation to a year, a year in relation to eternity. Wing-power gives us the gift of soaring, and we see how things are related one to another. An affliction looked at from the lowlands may be stupendous; looked at from the heights it may appear little or nothing. "This light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." What a breadth of view! and here is another, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us afterward." This is a bird's-eye view. It sees life "whole."

All these are characteristics of the life with wings. And does it not sound a strong and joyful life? "As Eagles!" How mighty the bird from which the picture is taken! What strength of wing! And such is to be ours if we wait upon the Lord. We shall be able to soar above the biggest disappointment and to wing our way into the very presence of the sun. "They that wait upon the Lord" shall have all this. Let us abide in waiting and find our joy and our power in the heights.

Missionary Library Dedicated at Yale

The new building housing the world's second greatest missionary library was dedicated at Yale on March 31, with appropriate services. Professor Williston Walker gave the opening address, and Rev. Arthur J. Brown, D.D., secretary of the Presbyterian Board of Missions, made an inspiring speech. The new building, which now completes a quadrangle, is the result of a bequest by the late Rev. George E. Day, D.D., the consecrated professor in the Yale Divinity School, who is said to have done student missionary movement work long before the Student Volunteer Movement and the Laymen's Missionary Movement stimulated public interest in foreign missions. Doctor Day built up a missionary library gradually, until it became what is said to be the second most valuable collection of missionary books in the whole world. A few years ago, Doctor Day died, but left a large bequest to provide a special library building for this collection, also a special fund out of which each year new missionary books are purchased and added to the library. The main room of the library building has a capacity for 25,000 volumes, three times as many as are now owned by the school.

With the object of saving its employees \$2,000,000 a year in the purchase of food and incidentally developing a system of farms and dairies that will improve the quality of foodstuffs, the New York Railways Company has opened the first of its co-operative stores. The first day's sales showed a total of just under \$1,500. Prices of all articles were shown conspicuously, and the manager said that everything was being disposed of at considerably less than the market price.

MODERN WOMANHOOD

CONDUCTED BY MRS. IDA WITHERS HARRISON

CHARLES DICKENS, CHAMPION OF CHILDHOOD

The early part of the nineteenth century was an age of social wrongs. The application of machinery to manufactures made, for the first time in the world, the woman and the child an important industrial asset. In England, no law regulated their hours of labor; a commission was appointed and brought an enormous amount of evidence to show the terrible effects of overworking women and children. A statute was passed in 1833, forbidding women and children to work more than twelve hours a day! Think of it, when strong men are now demanding a working day of eight hours.

One of the first voices to be lifted against the iniquities of child labor was Elizabeth Barrett, in her "Cry of the Children":

"Do you hear the children weeping, O my brothers,
Ere the sorrow comes with years?
They are leaning their young heads against
their mothers,
And that does not stop their tears.
They look up with their pale and sunken
faces,
And this look is dread to see,
For you think you see their angels in their
places,
With eyes meant for Deity . . .
But the child's sob curseth deeper in the
silence,
Than the strong man in his wrath."

These little slaves of the mine and the factory are very different from Wordsworth's serene children, with the light of heaven lingering on their earnest faces—but those who plead their cause had as sacred a mission as the great poet and prophet of childhood.

I think I may venture to say that Charles Dickens was the most powerful advocate that wronged childhood has ever had; he wrote from a burning heart, for he had known the pangs of poverty and child labor. Think of the pathetic procession of abused and neglected children in his novels, and the passion with which he pleads for them!

Oliver Twist, starving in the poorhouse, and poisoned mentally and spiritually in the school where boys were trained for crime; the outcast Joe, always being "moved on" by the relentless arm of the law—a figure of everlasting pathos, pleading the cause of the helpless and hopeless childhood of the slums; Smike, bereft of will and reason by the brutality of a system of getting rid of illegitimate children; David Copperfield, suffering from the cruelty of a stepfather, and the hopeless grind of lonely work in a great store; Esther Summerson, Florence Dombey, starving for love—and many others, who speak to us from his pages of the wrongs of the little ones.

What capacity for pain these children show,—and what a new note that was! A child's sorrow was thought a light thing, until Dickens threw the searchlight of his genius on their sensitive, suffering hearts! He, and other wise writers, have taught us that theirs are among the deepest sorrows of life. As we grow older, we become acquainted with grief, and learn that it is not lasting—

"That darkness passes, storms cannot abide,
A little patience, and the fog is past,"

Or, as the Good Book puts it, "experience worketh hope;" but a child's sorrow has no such consolation—there is nothing to measure it by, and there seems no end to it.

And what fidelity to a trust these little ones show! Little Nell, following her grandfather through his hard pilgrimage, guarding and caring for him with grave, unchildlike forethought; little Charley, nursing his kind mistress through the smallpox, the

Marchioness running away to care for her friend, while he lay neglected and wasting with fever; and many others of whom I cannot pause to tell.

The Social Rights of the Child.

But Dickens not only paints the social wrongs of children, he also fights a good fight for their social rights. His plea for right training and education for them is perhaps his greatest contribution toward the modern uplift of childhood. He was the first great English student of Froebel, the first Englishman of note to advocate the kindergarten. He gives more attention to the training of the child than any other novelist, or any other educator, except Froebel. He makes schoolmasters prominent characters in six of his books, and deals with nineteen different schools. It is not too much to say, that he has taken the most advanced position on every phase of modern educational thought except manual training, and when he is thoroughly understood, will be recognized as the Froebel of England.

I have treated Wordsworth and Dickens, the pioneer champions of childhood in literature, somewhat in detail, because the pioneer deserves all the glory that can be given, and because their work has been a keynote and an inspiration for the hosts of writers who now give us loving and true pictures of child life. It would not be possible even to mention them in detail, for their name is legion.

Two Master Painters of Childhood.

Victor Hugo was one of the greatest child lovers in literature, and we find wonderful pictures of them in his writings, especially in "Les Misérables." It is a book of wrongs, so we expect to find there the child wronged. Look at the little orphan, Cosette, the pitiful drudge of the innkeepers—overwhelmed with blows by the brutality of the woman, barefooted, clad in rags, because of the avarice of the man! What more pathetic picture in literature than this forlorn babe in the woods, forced to go at night to the spring in the woods for water for the horses! Before her terrified vision was the black winter forest, where beasts, or even spectres, might be looking to seize her, but behind her was the dreadful innkeeper, with hideous, hyena mouth, and wrathful eyes. The phantoms of night and the forest were less terrible than the cruel, implacable Thénardier.

Or take Gavroche, a thief, a street brat, a ragged outcast, finding his only shelter in a tumble down monument—yet, in spite of the pangs of hunger, and the pinch of cold, sharing his scanty bit of bread with two starving children, and giving his shawl to a freezing, half naked girl.

When finally the little gamin fraternizes with the noble young revolutionists, he is the most heroic figure in that group of patriots. He saves them by recognizing the spy Taverne; he goes out to reconnoiter when it seems certain death; when the ammunition is exhausted, he climbs over the barricade to get a fresh supply. And when he finally falls under a rain of bullets, he passes from the story with the tender epitaph. "This grand little soul had taken its flight."

A picture of childhood wronged, but childhood glorified, is given to us by George Macdonald in "Sir Gibbie." Like Gavroche, Gibbie was a street waif in a great city, denied not only food and raiment and love and care, but denied also the gift of articulate speech. But the mute boy was happy because his heart was a spring of love, which was ever seeking its outlet in service. His drunken father was the special object of his devotion; each night he waited without the

tavern, until the poor drunkard would stagger out, and then, with infinite pains and ingenuity, would pilot him to the haven of his bed and garret—and there found his reward and his heaven in sleeping on that poor, erring father's bosom. After his father's death, he constituted himself the guardian of helpless drunkards generally.

It sounds as if it were a sad story, but it is not, neither does Gibbie seem a strained or unnatural character. For, after all, the most imperious craving of the heart is love, and true love is always helpful. With these two talismans of love and service, Gibbie was victorious over cold and hunger and homelessness.

I. W. H.

Woman's World

—Mrs. Luella B. Johnston of Sacramento, Cal., is believed to be the first and only woman yet chosen as a commissioner by any city which has adopted the commission form of government.

—Miss Julia Lathrop of Chicago will serve the remaining three years of her term as chief of the new children's bureau and may be reappointed. It is said that President Wilson will not yield to the pressure to remove her and name in her place Mrs. Robert Wycliffe.

—Woman police officers grew out of an effort made by the Young Women's Christian associations to safeguard young women during the St. Louis exposition in 1904. This protective work has been found so valuable that several cities in Washington state, in Oregon, Colorado, California and Maryland have made it a part of their police service, with women endowed with police powers to work for women and children.

—Lady Dorothy Nevill, long one of the most remarkable figures in London society, died recently in London of bronchitis within six days of her eighty-seventh birthday. Her memory was said to be wonderful. It went back to the days of George IV. She had known the great Duke of Wellington and could recall the famous dandy, Count d'Orsay; enjoyed the friendship of Gladstone, Disraeli and a host of other notables of the last century and knew Prince Louis Napoleon in the days of exile which preceded his rise to the imperial throne. Lady Nevill's Sunday luncheons for many years were famous. King Edward, as the Prince of Wales, frequently attended them and used to describe them as the pleasantest parties in London in her presence.

THE GOODLY FELLOWSHIP, by Rachel C. Schaufler, has Persia for its background, with characters drawn from a mission station there. The heroine, Jean Stuart, of New York and Bar Harbor, is a wealthy society girl touring the world; she is rescued from mountain brigands by Thorley Prescott, who is a missionary, not from love of the work, but because he had promised his dying mother to follow that calling. How these two strongly individualized characters are won to a genuine Christian experience, and to a love for each other, is told in a story of unusual appeal. It is full of stirring adventures, as well as insight into the mind of the people of Persia, and the hearts of the noble band of missionaries who were giving their lives to this service. The author is the daughter of a missionary, born on the mission field, but came back to America to this fine book. [The Macmillan Company, New York, Price \$1.25 net.]

Disciples Table Talk

Using Printer's Ink at Macon, Ga.

April 27 was observed as Dedication and Good Fellowship Day at Macon, Ga., where Leroy M. Anderson ministers. A new pipe organ and a church printery were dedicated to the service of the church. Mr. Anderson has this to say of the new printery: "The world is reading as never before. And it is a good class of reading men want. The church realizes this and is seeking to place the proper matter in the hands of a nascent world. Not a whit behind is our congregation in this building of a new citizenship through the press, and we announce the purchase of a complete printery to be known as the Christian Church Printery. It will be conducted by parties with years of experience in the mechanical and editorial departments, and besides publishing a weekly paper, there will also be tracts, brochures, advertising matter relative to the kingdom of God and civic righteousness printed by the thousands. It will also give opportunity to direct the motor activity of the young people in the church and Sunday-school, giving training in editorial, reportorial and story writing work, and systematic learning of a profitable and worthy trade to all who make proper application."

A Boy Specialist.

R. N. Simpson, pastor at Harrodsburg, Ky., is specializing on boys. He has inaugurated a once-a-month series of sermons on boys and girls of the Bible. The first of the series was on "The Boy Slave in Potiphar's House." In this the splendid traits of character in the youth of Joseph that are reproduced in the true Boy Scout of modern times, were emphasized by the pastor. A feature of Mr. Simpson's work is a fine organization of Boy Scouts, with a membership of forty. The Scouts meet every Saturday morning at nine o'clock for instruction and games. There are three full patrols and a fourth is forming. The boys are planning a Field Day for May and their encampment for June. The Pages of the Holy Grail meet the second and fourth Tuesday in each month at Harrod Castle for initiation and business connected with their rank.

What About the Preacher Supply?

One of the striking addresses given at the meeting of the Central Illinois Christian Ministers' Institute, Lincoln, Ill., was that by Pres. J. H. McMurray, of Lincoln College on the theme, "Ministerial Supply." President McMurray plainly portrayed the present and prospective need of ministers of the gospel by giving the statistics on the decrease of candidates for the ministry in the last ten years. The statistics were taken from fifty-eight of the leading theological seminaries, including more than a dozen denominations. In the ten years there has been an 18 per cent decrease in ministerial candidates and at the same time an increase of 25 per cent in the church membership. He also gave statistics showing from what class of people the large percentage of the preachers come. Twenty per cent are sons of farmers, ten per cent sons of ministers, six per cent sons of laborers and so on in smaller percentages. The speaker stated several reasons for the decrease in ministerial candidates, some of which were the call of commercialism, false standards of success, small salaries of ministers and the lack of information and inspiration in the molding period of child life. He then gave some means and methods to overcome this tendency. Among these were (1) Parents must dedicate their sons. (2) Ministers must keep needs and attraction of the ministry before their congregations. (3) Christians should emphasize the dignity of the ministry. (4) Claims on young men for entering the ministry should be urged by Sunday-school teachers. He

urged that evangelical and vocation campaigns be made in all the churches. Worthy and needy young men should be aided financially by the church. The governments of the world train men to fight for their cause and so should the followers of Christ do likewise.

The Missionary Life Not Easy.

Any who are under the impression that the life of the modern missionary is an easy one, should read with care such letters as the following, written to a friend in America by Dr. Paul Wakefield, of Lu Chow Fu, China: "Our quarters here are by no means comfortable. Our trunks and boxes of clothing are stacked up as best may be. I cannot even get at my desk. We eat and live and study and play and receive guests in this one room. No chance for privacy or quiet. But now, March 10, bedbugs are coming out, and in a Chinese hospital they carry disease. In another month flies will be here. Our location here then becomes one of absolute danger. Mary has a sore throat now that she got from a child in the hospital. I thought at first it was diphtheria. It has spread all over the place. In another month will come smallpox. The Chinese will walk right into the clinic with it. The children to go out of the place have to go right through the hospital yard and every Chinaman wants to play with them and talk to them. They cannot go out to play without someone with them." In connection with this letter from a medical missionary it is interesting to note the following, from an address delivered by Yuan Shi-Kai, president of the Chinese Republic: "It gives me great pleasure to receive here so many members of the China Medical Missionary Association, who have gathered together in the capital from far distant provinces. I am really grateful to you for the charitable services you have rendered to the people, especially in the interior of the country, where they do not know the importance of sanitary principles. The disastrous plague of two years ago in Manchuria at one time alarmed the whole world. Many of you were engaged in assisting the local authorities to devise means of prevention, and the checking of the extension of the pestilence was principally due to your efforts."

The "World Call" at Bloomington, Ind.

Joseph C. Todd, University Pastor at Bloomington, Ind., reports that Bloomington and the State University have heard the "world call" as they never did before. "The College of Missions at Indianapolis," he writes, "was literally moved to Bloomington during April 13-15." Pres. C. T. Paul and Mrs. Paul; F. E. Lumley, Professor of Social Science and Pedagogy; Dr. H. C. Hurd, Professor of Anthropology and Missionary Science; J. G. McGavran, Professor of Hindu Languages and Literature, and Rev. Motoburō Oiwa, Professor of Japanese Language and Literature, visited Bloomington under the auspices of the Indiana University Pastors' Association, an organization of the religious workers at the University. Several churches co-operated in making the mission effective. Classes and pulpits were thrown open to these missionary leaders. Prof. Lumley delivered an address at the University on "The Social Obligation of Students." Mr. Oiwa addressed a mass meeting of young people on the theme, "Why I Am a Christian?" and Prof. McGavran on "Lives Worth While." On Monday morning the students and faculty gathered at the university auditorium to hear President Paul on "The Renaissance of China." Many conferences marked these significant days. The last service was a union meeting of missionary societies of the city, at which President Paul spoke on "Petrus Rijnhart." Mr. Todd makes the following observations, gleaned from the conference. The College of Mission

workers can deliver telling messages, and are worthy a place on any platform; this series of services suggests a new field for the faculty of the College of Missions—recruiting excursions in which call is made for volunteers of self and wealth for the world cause of the Kingdom; the practice of unity among the five churches joining in the conference. As one result of the meetings Mr. Todd states that no less than fifty have been led to give serious thought to the mission field as a life work, half of these having already sought guidance from the visitors or the University pastors. There were a number of definite commitments, the prospect being that the student volunteer band will be doubled. This fact alone justifies the conference.

"Girl Problem the Greatest."

As president of William Woods College, Fulton, Mo., a school for girls, Joseph L. Garvin was speaking from experience when he declared during a recent convention that "the girl problem is the greatest problem confronting the country today." "It is not talked of nor written of," he continued, "but it is a home problem and therefore most vital. Our school aims to do two things—give a thorough education and at the same time train girls to go out and enter homes of their own where the Christian atmosphere is maintained."

A Real Teacher of Teachers.

Among Sunday-school workers in the brotherhood who are doing substantial service is Miss Eva Lemert, who has been conducting a successful Sunday-school campaign at Bloomington, Illinois, in connection with the evangelistic services conducted there by Peter Ainslie, of Baltimore. So valuable has been her work that several hundred church people of the city, regardless of denominational lines, regularly attend the Sunday-school conferences. Typical of her work were her lectures on "The Mid-week Training School" and "The Life Touch in the School." "No one should teach in the Sunday-school," Miss Lemert believes, "who is not being trained to teach. The new ideals of modern Sunday-school efficiency demand a training school for teachers meeting weekly and established permanently as part of the church life."

Houston, Texas, Central, Reports.

The annual report of the Central Church, Houston, Tex., of which W. S. Lockhart is pastor, presents the following as some of the achievements of the past year.

1. The division, organization and enlargement of the boards, and the more efficient work of each because of this division.
2. The establishment of city evangelistic work and the calling of O. M. Pennock. Two missions started—Bellair and Houston Heights. The Heights church is self-supporting and has called T. F. Weaver to be pastor.
3. The organization of a city mission board to plan and direct the missionary work in the city.
4. The increase in membership, as follows: during the regular services, 263; during evangelistic services, 353; total, 616.
5. The Sunday-school has been carefully graded, thus doing more efficient work. The attendance has nearly doubled. The "Loyal Women's" Class and Club, the Cradle Roll and Home Department have been organized.
6. The C. W. B. M. has been raised to a living link standard, membership increased, and a Young Ladies' Missionary Circle organized.
7. The changing of the Ladies' Aid Society to the Dorcas Circle, with increased activity.
8. The establishment of the office of financial secretary and assistant pastor combined.

Churches Federate at Springfield, Mo.

A meeting of pastors and laymen of all the churches of Springfield, Mo., was held at the South Street church recently for the purpose of effecting the organization of a church federation. The federation was organized with the intention of having a cohesive force which can proceed as a body in any movement for moral betterment or the

erlist of the social conditions of the city. The united effort of the churches is felt to be assured if each of the denominations in the city has representatives in the federation. The movement is an unusual step among the churches of Springfield, as at no former time have the churches joined in a central organization.

Training the Young in Church-Going.

The church at Marion, Kan., have rented the Free Methodist church and are conducting a church service for children at the regular morning hour for worship. The aim of the service is to train children in the habit of regular church attendance, and equip them in every way for the church of the next generation. The first part of the service consists of the usual opening exercises, followed by observance of the communion by helpers and children who are members of the church, and a sermonette for children. Then comes the C. E. period, when children are taught leadership and trained for active service. There is then a separation into classes for Bible and Mission Study. One of the most interesting and helpful features of the plan is a nursery in connection with the meeting where little ones are cared for. Thus the mothers may bring the little ones and know that they are safe in the hands of the "Nursery Mother" while they enjoy the regular church service. Provision is made for all children from infancy to fifteen years of age, so that there is no reason why the entire family may not worship in the house of God every Lord's Day morning. This plan is not intended to break the unity of the few families who do worship as a family, but to train those children in the habit of leaving the church at the close of Bible School, for regular attendance, with the hope that in a few years where now but few families have all members present, there shall be many.

Annual Convention, Jubbulpur, C. P. India.

Mrs. O. J. Grainger, Mungeli, C. P. India, writes, under date of March 12: "The missionaries of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions have just held their annual convention in Jubbulpur, C. P. India. Missionaries in India look forward to this annual convention with great anticipation and with much prayer. It is the one time in the year when they can meet together to praise God for his wonderful goodness, when they can with one heart call upon Him for forgiveness and strength, when they can discuss together the problems which confront mission work. The morning sessions were a series of services on the theme, 'The Glorious Gospel'; First, Its note of Sacrifice; Second, Its note of Love; Third, Its note of Forbearance; Fourth, Its note of Victory. The other sessions of the day were given to planning the work and to estimating the expense for the coming year. We welcomed three new missionaries to our midst, Miss Furman, Miss Caudrey, and Dr. Tallman. We are very thankful for these reinforcements. We enter upon another year's work with renewed courage and with a full assurance that His Word will not return unto Him void. Pray for your fellow workers in India."

More Questions and Answers.

E. A. Hibler, pastor at Warren, O., has had much to say to his congregation recently about calling Bible things by Bible names, and has directed his aim especially against the popular use of such terms as "reverend" and "clergyman." In answer to questions propounded to the congregation by Mr. Hibler, many answers have been received. Among those we note the following:

1. What is the difference between the Sabbath and the Lord's day? Ans. The Sabbath was a day of rest. Ex. 20:10. The Lord's day, or the first day of the week, is a day of worship. Acts 20:7; Rev. 1:10.
2. What is the numerical difference? Ans. The Sabbath, the seventh day. Deut. 5:14. The Lord's day, the first day of the week.

Attention Brethren!

Less than 50% of our contributing churches have to this date ordered supplies for the May offering. So far as it hazards the income of the American Society, this ominous fact causes the Home Office more anxiety than the devastation by floods and storms.

Brethren, will the offering be taken in your church? Speak up, please, and give our anxious hearts relief. Drop us a card and tell us what we may expect. Offering envelopes and literature furnished free. Write now to

The American Christian Missionary Society
Carew Building, Cincinnati, Ohio.

Mark 16:1, 2, 3. What is the civil name for the two days? Ans. The Sabbath is called Saturday. The Lord's day is called Sunday. 4. What do these two days commemorate? Ans. The Sabbath commemorates the rest day of creation and bondage in Egypt. The Lord's day commemorates the resurrection of the Saviour of the world.

Shall It Be the Greatest?

George A. Miller, president of the American Christian Missionary Society, declares that the year 1913 should be the greatest in our home mission history for four reasons: First, because our attention is being directed, by the fact that the annual convention meets at Toronto this year, to the opportunity for missionary activity in the vast territory of our Sister to the North; second, because of the effort being directed toward the evangelization of foreigners in the United States; third, because of the fact that the cities are receiving more attention than ever before in history; fourth, because of the revival of interest in the question of religious life in towns and villages. For these reasons President Miller asks a liberal offering in May.

Bible Lectureship, University of Illinois.

The annual Bible Lectureship upon the T. H. Bonduart Foundation, given at the University of Illinois under the auspices of the University Place Christian Church, was presented the week of April 27, the lecturer being J. H. Garrison, editor emeritus of the Christian-Evangelist. The subjects treated were: "The Place of Religion in the Life of Man"; "The Place of Christ in Religion"; "The Place of the Bible in Christianity"; "The Place of the Church in Christ's Plan"; "The Place and Progress of the Kingdom of God." Dr. Garrison also preached each evening at University Place Church. The late T. H. Bonduart, of Deland, Ill., among many munificent bequests provided in his will for this perpetual fund to provide each year in the State schools of Illinois a series of Bible lectures of such value as to be worthy of preservation in book form. Stephen E. Fisher ministers at Champaign.

The West Washington Missionary Rally was held at Tacoma, April 27-29.

George Darsic, of Terre Haute is "mixing religion with politics." He preached recently on "Our Next Mayor—Who?"

M. A. Thompson, minister of the church at Puyallup, Washington, has accepted the Principalship of one of the Puyallup schools.

J. B. Weldon, pastor at Boonville, Mo., has been granted a leave of absence of two months. During this time Mr. Weldon will try to regain his health in California.

Fifty churches were represented at the North Indiana District convention held at Fort Wayne. This is said to be an unusual report.

The Kansas State Convention, 1914, will be held at Arkansas City, Kan., April 1.

The 1913 meeting was held at Emporia. Hugh Lomax is the new president.

The congregation at Fairmount, Ind., is planning to dedicate its new building during May. Mr. Myrick, late of Redkey, Ind., began work with this church May 1.

At the Bell County, Tex., Convention, held at Belton, April 14, E. C. Boynton, of Belton, was elected permanent chairman, and Charles M. Ashmore, of Rogers, secretary.

The First Church, Tacoma, has named May as "Acquaintance Month." It is planned that during this month in so far as possible every member will visit every other member.

Among the speakers before the district convention held at Hutchinson, Kan., were K. F. Nance, Ira Garmon and G. W. Alford, all of Hutchinson. The sessions began April 21.

The Tod Avenue Church, Warren, O., dedicated their new home April 20. A fellowship service was held in the afternoon, at which members of all the city's churches were present.

At the district convention held at Plattsburgh, N.Y., recently, J. L. Ellis, minister at Unadilla, was chosen president for the coming year. The next convention will be held at Greenwood.

A telegram from H. P. Atkins, at Birmingham, Ala., reports that First Church of that city has pledged \$1,200 for home missions. I. N. McCash addressed this congregation Sunday, Apr. 20.

The church at Athens, O., have secured an option on a splendid piece of property at W. State and Congress streets, valued at \$10,000. It is expected that a new church home will be erected on this site within a few months.

R. B. Helser, pastor at Trenton, Mo., is pursuing the plan of following his Sunday evening sermons with stereopticon views illustrating the international Sunday-school lessons. At a recent meeting fifty pictures were shown, illustrating the life of Christ.

Miss Olive Griffith, of Damoh, India, takes charge of the girls' orphanage at Bilaspur. Miss Kingsbury, of the C. W. B. M. has gone on a furlough. Miss Kingsbury has served long and faithfully and richly deserves the change and rest. There are one hundred and twenty-five girls in the orphanage.

Some changes have recently been made in the location of the staff of missionaries of the Foreign Society in India, agreeable to all, however. Miss Stella Franklin will go to Mungeli; Dr. Jeniae V. Fleming to Harda, after her return from her furlough; and Miss Josephine Franklin will take up the work at Damoh.

Practically the entire membership of the West Jefferson Street Church, Ft. Wayne, Ind., gathered at the reception given their pastor, Earle M. Todd, who is departing for another field. A purse of gold was presented to Mr. Todd by the congregation as

a token of appreciation of the service he has given them during his ministry.

The members of the official board of the Christian church, at Oakwood Mo., by an unanimous vote, requested that the pastor, William H. Cannon, reconsider his resignation, which was tendered several weeks ago. Mr. Cannon has notified the board that he will accede to their wishes and remain in charge of the church.

Forest Avenue Church, Kansas City, Mo., organized twenty years ago, had its annual "home coming service" April 13. A. W. Kokendoffer, of Sedalia, who was the first pastor of the church, preached on the text, "Thy people shall be a willing people in the day of thy power." R. B. Briney is the present pastor.

A letter from S. D. Dutcher, former Terre Haute pastor, has been received by George Darsie, of that city. In part it runs as follows: "I am here in the Battle Creek Sanitarium. Do not know how long we shall be here nor what is before us. We are strangers in a strange country." This news item will be a surprise to many.

The church at Jacksonville, Ill., supports the Lu Chow Fu (China) hospital and dispensary at \$1,000 per year. Clyde Darsie, the pastor, sends some interesting information: For regular hospital work per year, \$365.93; for dispensary per year, \$434.10; total cost of hospital per year, \$1,008.04; total patients treated last year, 17,530.

R. Ray Eldred, Longa, Africa, writes: "The number of additions to the church for the whole mission so far is already larger this year than last. The Lord's work here is growing and while the price of the Congo's redemption is being paid may the churches at home not think it too costly and may others be found who will help to gather in the sheaves."

The annual convention of the churches of the sixth district, Missouri, is to be held at Macon, May 12 and 13. W. A. Shullenberger and Mrs. Q. T. Hall are convention chairmen. On the program, among others, are: J. H. Wood, Shelbina; H. B. Robison, Canton; R. B. Briney, Kansas City; A. R. Everett, Kansas City; G. A. Campbell, Hannibal; W. D. Endres, Kirksville; Miss Alice Doherty, Dexter and Mrs. Ralph Latshaw, Kansas City.

At the annual meeting of the church at Niles, O., held April 10, reports from the various organizations showed that the past year had been unprecedented in work done and in raising of finances, but the surprise of the evening was experienced when the trustees reported that \$8,000 had been raised, all church debts liquidated and the affairs at the present time in excellent condition. Allen T. Gordon is beginning his sixth year as pastor of this church.

H. C. Boblitt will close his successful work as pastor of the Rocky Mount, N. C., Christian Church in May to take the field as leader of song in religious conventions. Mr. Boblitt is happily gifted with special talents for song leading and will devote his whole time to that work. His permanent address will be care of Fillmore Music House, Cincinnati, Ohio.

Ever since the congregation of the burned Central Christian Church, Peoria, has been meeting in the Shrine temple, their morning church service has been blended with the Sunday-school, and the two made one continuous service, with no sermon, but only a short impromptu talk by the pastor, M. L. Pontius. However, so many strangers to the church and plan have been attending the morning services in recent weeks, that Mr. Pontius has decided to go back to the plan of a regular sermon at 11 o'clock.

When E. L. Day, pastor of the North Park Christian Church, Indianapolis, went to the church for the regular weekly prayer service two weeks ago, he was surprised to find the large assembly room filled with practically the entire congregation. The members of the church had planned the surprise in recognition of Mr. Day's completion of two years of excellent service as pastor. Sev-

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eral members of the congregation spoke in praise of Mr. Day's work and the minister, who was deeply touched, responded. Three members were taken into the church.

Miss Edith L. Apperson, of Pomona, California, has been appointed a missionary to Africa by the Foreign Society. She sailed from New York on the S. S. "Zeeland," on April 10. This new worker will be supported by the church at Pomona. This is the second "living-link" for this church through the Foreign Society. C. R. Hudson, the pastor, and the whole church are much encouraged over the missionary advance of this congregation. He says that the letters written by Miss Apperson from Africa will be read from time to time in the Sunday-school.

The church at Gary, Ind., has established a full-fledged nursery in one room of its building. A competent nurse, with assistants, will have charge. Officials of the church have decided to try out the plan in order to relieve mothers who have been obliged to remain away from services or leave during the progress of the sermons on account of crying children. It is believed that an increase in the attendance will result from the plan. Other churches of Gary have been considering the same plan and it will probably be adopted in all these institutions within a short time.

First Church, Duluth, Minn., dedicated the first story of its new building April 13. The principal address was given by Evangelist Robert Whiston. A collection was taken for the fund to be used in the completion of the church, and about \$3,000 was realized. The first floor, which has been completed, with the lot, cost \$15,500. This was not really the whole expense, however, for a considerable amount of the work on the building was donated by members. The main auditorium of the new building has a seating capacity of 400. The membership of the church now numbers more than 200, and in addition to this, the Sunday-school has about 175.

Euclid Avenue Church, Cleveland, held a reception for its new members April 17. Since September 1, 1912, 114 new members have been received, 31 being by confession. On the occasion of a recent baptismal service Mr. Goldner, the pastor of this church, had the unique experience of baptizing two men one a Jew and the other a Roman Catholic. Euclid Avenue will celebrate its seventieth anniversary in October. A week's program is being planned. Anniversary aims have been adopted as follows: A resident membership of 800 in the church; an attendance of 100 in prayer meeting; an average attendance of 500 in Sunday-school.

At the latest Sunday-school service of the special season of evangelistic and organizing effort, at First Church, Bloomingdale, Ill., 875 were present in the Bible school and eighty new pupils were enrolled, making a total of 432 new pupils enrolled in four weeks. Especially noteworthy is the high mark of attendance of the last two Sundays, which was sustained without high pressure methods, but instead by the general

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interest and the new orderly system introduced by Miss Eva Lemert. The junior and intermediate departments are newly organized and have seventeen new teachers at work. Already the need of a room for this department is looming large and an effort will be made to find temporary quarters in some building near the church. This church has recently fallen heir to \$4,000, by the will of the late Miss Ethel M. Clarke.

Disciples day, during "The World in Chicago," will be Monday, May 26. It is expected that national secretaries S. J. Corey, I. N. McCash, Claude Hill and Mrs. Anna Atwater will be present; also one of the notable men of the brotherhood, as a star attraction. A meeting will be held at 2 p. m., at which the secretaries and several other speakers will deliver addresses. A shorter meeting will be addressed by the secretaries at 5 o'clock, and at 6 p. m., will be given the denominational dinner. All these assemblies will be held in one of the halls of the Coliseum.

A Rock Island, Ill., newspaper has this to say of the coming of M. E. Chatley to the pulpit of the Memorial Church, at that place: "Mr. Chatley gives the impression that he will be not only a popular preacher, but that he will be an aggressive worker in all lines of church work and that he will be a welcome addition to the ranks of the local pastors. He is a man well schooled and trained for the ministry, a

man whose heart is in his work and who will make himself felt in the community when he gets better acquainted. The congregation is congratulating itself in the choice of a pastor and looks forward to better things during the coming year."

Members of the church at Janesville, Wis., recently celebrated the first anniversary of the beginning of their work, with a reception and banquet held at the Caledonian rooms, their regular meeting place. Frank L. Van Voorhis acted as toastmaster. I. R. Spencer has ministered to this congregation during most of the past year. All the property of this congregation, together with the rooms in which they formerly had their meetings, were destroyed by fire April 1. It was a fine, heroic spirit that prompted this recent anniversary gathering.

The Third District, Missouri, Convention will be held at Greenfield, May 5-7. On the program will be, among others, Stephen J. Corey, W. R. Warren, W. J. Lhamon, and Levi Marshall. Special features will be a social service banquet presided over by D. W. Moore; an address by W. T. Carrington, of the Springfield Normal School, on "The Common Schools and Religious Training;" an address by A. J. McDowell, of the Department of Development, Frisco Lines, on the subject, "The Influences of Better Agriculture on a Community;" a talk by J. S. Shupp, of the Anti-Saloon League, on "Is Southwest Missouri Going Dry?" In addition to these, Clair S. Adams, Field Assistant for the Department of Church and Rural Life of the Presbyterian Home Board, will present surveys of country church problems. The first session of the convention will open at 2 p. m., May 5.

The Illinois State Sunday School Convention will meet at Beardstown, May 13-15. Among the notable speakers listed are: W. C. Pearce, John L. Alexander, Dr. Franklin McElfresh, Mrs. Mary Foster Bryner and Mrs. Zillah Foster Stevens of the International Committee; J. N. McDonald of Maroa; F. H. Brigham, General Secretary Wisconsin Sunday School Association; W. B. Morris, State Secretary Baptist Sunday School Work; Clarence L. DePew, State Secretary Disciples Sunday School Work; Prof. Frank Ward, Chicago; H. M. Bannen, Rockford; James A. Beebe, D. D., Chicago; Dr. W. E. Chalmers, National Educational Secretary of the Baptist Sunday-school Work, and the music will be led by Prof. E. O. Excell, of "everywhere." Credentials can be secured from the secretary of county associations. Entertainment can be secured at the following rates, by mailing to G. W. Morton, Beardstown, the card attached to the credential: Hotels—Per day, \$1.50 to \$3.00; lodging and breakfast, 85¢ to \$2.00; rooms only, 50¢ and 75¢. Private homes—Lodging and breakfast, one in a room, 75¢; two in a room, 50¢ each.

Blesses Benefactor and Beneficiary

The annuity plan is growing into great favor among the friends of the widow and the orphan. During the past month gifts of \$1,000, \$100 and \$500 have been received. By this plan it is practicable for people of modest means to give in a most effectual way. The gift (on which the annuitant receives 6 per cent if fifty years of age) protects the giver in his old age when he most needs protection; and it protects and cares for our Lord's dependent "little ones" in their poverty and helplessness when they most need such protection.

The most enthusiastic friends of the plan are those who have tried it. A good friend in California in acknowledging the receipt of annuity interest writes: "We have been talking for some time of adding to our annuity but neglected it. You will please find check enclosed for \$500 to be added to Bond No. _____. Please find enclosed a five dollar bill for an Easter offering. I am deeply interested in the orphans and old people. Would be glad if we could do more for them.

Friends, if you want to learn of the very best way to invest for Time and for Eternity let us acquaint you with our annuity

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EVANGELISTIC MEETINGS.

Lincoln, Neb., Union, C. R. Scoville, Evangelist; 1,647; continuing.

St. Paul, Minn., First, Dr. Willis, pastor, preaching.

Winchester, Ind., G. W. Foltz, pastor, preaching; 131; continuing.

Bloomington, Ill., First, E. D. Jones, pastor; Peter Ainslie, evangelist; 50; closed.

Durant, Okla., E. J. Bradley, pastor; J. W. Marshall, evangelist.

Mt. Vernon, Ill., J. T. Brown, evangelist; 21; continuing.

McKinney, Tex., P. F. King, pastor; J. B. Boen, evangelist; 71; closed.

Effingham, Ill., J. E. Stout, evangelist; 8; continuing.

Evansville, Ind., Paul A. Meyer, pastor; S. M. Martin, evangelist.

Wilkesbarre, Pa., C. H. Frick, pastor; Fife Brothers, evangelists; 111; continuing.

Clay Center, Kan., W. H. Curtis, pastor; W. L. Harris, evangelist.

Waxahachie, Tex., A. C. Parker, pastor; H. R. Ford, evangelist.

Denton, Tex., A. D. Rogers, pastor; Boen and Moody, evangelists.

Ft. Worth, Tex., S. F. Houtchins, pastor; J. L. Haddock, evangelist.

Gainesville, Tex., Ernest C. Mobley, pastor; Minges Evangelistic Company.

Athens, W. Va., D. R. Scott, pastor; Coffey and McVey, evangelists; 24; continuing.

Duluth, Minn., Ray Hunt, pastor; R. W. Whiston, evangelist; 95; continuing.

Los Angeles, Cal., Naomi Avenue, Otha V. Wilkinson, pastor; C. R. L. Vawter, evangelist; 40; continuing.

Oswego, Kan., Hamilton and Stewart, evangelists; 19; continuing.

CALLS.

Adam K. Adcock, Moline, to Duquoin, Ill. Has begun work.

Charles E. Smith, Duquoin, Ill., to Tuxedo Park, St. Louis.

A. C. Grafton, Winterset to New London, Ia.

I. H. Fuller, Prescott, Ia., to Topeka, Kan. R. H. Palley, Allerton to Fairfield, Ia.

A. J. Martin, Webster City, to Eldora, Ia. E. J. Barnett, Paris to Clarksville, Tenn. Harley Jackson, Columbus, O., to Pullman, Wash.

H. A. Procter, Lancaster, Eng., to Melbourne, Australia.

W. C. Wright, Sweetwater to Jonesboro, Ark.

J. L. Tyner, Delphi, Ind.

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L. E. Sellers, Philadelphia, Pa., to Logansport, Ind., Ninth St.

Flood Relief in Ohio

I have recently made a personal tour of investigation visiting a large number of the churches most seriously injured by the floods. Personal investigation revealed the substantial accuracy of representations made by me in former letters. No description can give an adequate conception of the unspeakable desolation of cities that were the embodiment of beauty and prosperity. Some idea of the magnitude of the devastation and loss can be gained from the report of the chief engineer that it will cost \$600,000 in Dayton to clean the streets and cellars alone. Readers will be interested to know that the Miami Presbytery issued a call to the Presbyterian brotherhood for \$175,000 for the benefit of the Presbyterian churches in that valley.

Receipts to date at this office total \$2,005.23. Of this amount \$2,225.92 came from Ohio, \$779.31 from outside the state. The committee has apportioned the cash thus far received among the following churches: Dayton, West Side, \$400; Hamilton, First, and Coke, Otto, \$300; Portsmouth, First, \$1,000; Zanesville, \$400; McConnellsburg, \$400; Ironton, \$150; Chillicothe, \$200; Chicago Ave., Columbus, \$100; Marietta, \$50. Twenty thousand dollars of assistance from friends would still leave these afflicted churches with very heavy problems to work out in their present conditions.

J. J. Cahill, Cor Sec.

RESIGNATIONS.

James Mailley, Pullman, Wash.
C. H. McCord, Angola, Ind.
Robert Drennan, Denison, Tex.

ADDITIONS TO CHURCHES.

Evanston, Ill., O. F. Jordan, pastor; 6 in 30 days, regular services.
Douglas Park, Chicago, C. G. Baker, pastor; 8 last two Sundays, 22 last five weeks, regular services.

HERE AND THERE.

B. S. Ferrall, of the Jefferson Street Church, Buffalo, reports that he took a confession recently through an interpreter. Four confessions are reported for March 30, four April 6 and seven April 13.

On May 14 J. W. Porter, pastor of the Rantoul, Ill., church will wed Miss Lura V. Thompson, of Carthage, who has for a long time been engaged in field work for the Christian Woman's Board of Missions.

The building committee of the First Church, Findlay, O., has purchased an additional tract of ground adjoining the site of the burned church and will build thereon a handsome structure.

Jesse P. McKnight and wife were royally received in their new field of service, First Church, Pasadena, Cal. Four hundred persons attended the reception given in their honor April 11. Mr. and Mrs. McKnight have recently returned from their wedding journey.

The annual convention of the Fourth district, Kansas, which includes the counties of Butler, Chautauqua, Cowley, Elk, Greenwood, Harvey, Sedgwick and Sumner, was held at Conway Springs April 23-25. O. L. Smith, pastor of the Christian church, at Wellington, was president of the convention.

W. H. Bagby, who for a number of years has been on the firing line in the far West, in Denver, Colorado, Phoenix, Arizona, Salt Lake City, Utah, Missoula, Montana and San Francisco, has accepted a unanimous and hearty call to the pastorate of the church at Taylor, Texas, being drawn back to Texas by the desire to be near the mother of Mrs. Bagby, who is growing aged and quite infirm. He commenced his work Sunday, March 16. Large audiences attend upon his preaching and the church in all its departments, is taking on renewed life.

Eureka College Notes

The college has recently installed a new telescope, the gift of Eureka citizens. The telescope is complete in every particular and will make a valuable addition to the astronomical work in the college.

Plans are now matured for a long step in advance in the complete standardization of Eureka College work. For the coming year, all full professors will be free from preparatory teaching. They will thus be enabled to offer advanced courses.

Professor E. E. Boyer, who is now in the University of Chicago, and Professor L. E. Cannon, now in Harvard, will be on duty again next year.

Miss Grace Cameron, who has supplied for Professor Cannon, has received some good offers. She is a teacher of unusual ability, with splendid grasp of both German and French.

A short time ago a friend of the college gave Eureka \$1,000 on the annuity plan. We would be glad to receive many such gifts. With the past few months \$5,000 from the estate of a friend came to the college.

In addition to these larger gifts, there is constant support to the college through the Illinois Christian Educational Association. Miss Luceba E. Miner, the Field Secretary, has visited a number of places throughout the past few months, securing many life memberships, many living link churches, many contributions through annual dues, and many offerings from churches. She has recently worked in and about Chicago with good results in increased loyalty and friendship for the college, as well as larger contributions. Wherever she goes she makes friends for the institution. CHARLES E. UNDERWOOD, Pres.

PORTABLE STOVE COOKING AND HEATING

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The Portable Stove will boil, bake, fry, roast, cook anything. Ideal for quick meals, washing, ironing, hot water, hot milk, canning fruit, camping, Summer or Winter Stove. Oil automatically turned into gas furnace, a steady, intense heat, passed into radiator and distributed throughout the room; or condensed under cooking vessels the heat is absorbed by articles being cooked.



Two-Burner with Oven

Heat under control. Not dangerous like gasoline. No valves. No wicks—all parts open—nothing to clog, close up or get out of order.

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is simple in construction. No complicated machinery, to get out of order. The oil flows from the reservoir into the open steel burner bowl, where it is converted into a heavy gas. This gas is carried into the open-air cylinder, where it is superheated and given the required amount of air to make combustion and give the greatest amount of heat for the smallest use of oil. As will be seen, all parts are open—the burner bowl, air mixer, the cylinder or chimney. Nothing to close or close up. The stove furnishes its own heat to generate the gas.

CHEAP FUEL

Kerosene or coal oil is recognized the world over as providing economic fuel. The difficulty has been in securing methods that would use it both economically and satisfactorily. The Portable Stove solves the problem. It furnishes the family need, but concentrated under cooking vessel, absorbed by articles being cooked—not thrown out to overheat your kitchen. In every section of country coal and wood are getting higher in price. The continual discovery of new oil fields in different parts of the country has furnished oil in abundance. The Portable Stove is a practical method of using this fuel. It also saves work and dirt. The intense heat provides quickly cooked meals.

EASILY REGULATED

The flow of oil is easily controlled by the adjuster on the end of the reservoir. Each burner has its own reservoir and adjuster. The height of the flame is easily lowered or raised with this adjuster. More oil—higher flame. Less oil—lower flame. No oil—flame shut off.

SAFETY

Coal oil or kerosene not dangerous like gasoline. There is no longer excuse for using dangerous gasoline stoves, thus causing mothers and children to run daily the chance of losing their lives. One can hardly pick up a newspaper without seeing an account due to the use of the deadly gasoline. That oil burned in the oil-gas stove is a safe fuel. The Portable Stove is safe for every day family use.

CONVENIENCE

Every woman will be glad to get rid of the coal or wood, dirt, ashes and all the nuisance that goes with the ordinary cook stove. The Portable Stove will save trouble, anxiety and annoyance, with out any additional fuel.

THESE STOVES ARE PORTABLE

How convenient on a hot summer day to take out on the porch for a quick meal, or for coffee on a warm Sunday night, or in the shed for washing or ironing. The Portable Stove can easily be carried to a church for a social or to picnics or to camping grounds. One of our customers, Chas. Schaefer, Calif., who is a railroad man, said he used their stove on a cabin and was able to cook with the hard and fast running of the train. We cannot imagine anything more convenient for heating a cold dining room or bedroom in winter. Being portable they can easily be moved to any part of the house and are always ready for instant use. The new Model 1912 contains many valuable improvements which add greatly to the efficiency of the stove.

DURABILITY

They are made of steel throughout, thoroughly tested before shipping. Sent complete, ready for use as soon as received. Nicely finished with nickel trimming, and they will last for years.

The ovens furnished with the Portable Stove are simple bakers, handsomely finished throughout, made of sheet steel full lined with tin plate, removable shelves.

RADIATORS FOR HEAT

The radiators are placed over the burner. The heat of the stove is thrown from the surface of the radiator, giving a cheerful heat. It is convenient size and when not in use can be laid to one side.

SUMMER STOVE

For hot weather use we consider the Portable Stove invaluable. It means a cool kitchen instead of hot and stuffy.

It is a hot, quick fire in a few moments whenever you want it. Think of the time wasted in starting the old cook stove before it gets hot enough to cook.

and the overheated kitchen after it is started.

REMEMBER this stove consumes no fuel except when in use. Put this stove in your home—you will find it convenient and a delightful stove to use in summer and winter.

WHAT USERS SAY

"It is so convenient and economical," Rev. P. V. Hawkins, Ohio. "It is clean, convenient, no trouble, burns steadily; perfect baking." Henry Schilling, Ill. "For baking it has no equal," V. E. Bestwick, O. "Bakes pies, cakes, bread; never saw better baking done." Mrs. O. Thompson, O. "Never cooked meals so quick and easy." James Newark, Mich. "Baked, cooked, washed, ironed—can do anything my range does." Mrs. M. E. King, Ky. "Cooked for a family of 6 for 5 days with 3 quarts of oil; they are great time and fuel savers."

H. M. Tracy, Ia. "Heated a room when the temperature was 10 degrees below zero with one radiator." Wm. Baerling, Ind. "With the radiator it soon warms up our dining room." J. F. Lissom, Calif. "We are using it to heat our office." McPherson Co., R. I.

ECONOMY—E. N. Helwig, Ont. "Only used half gallon of oil last week for cooking, baking and ironing." F. G. Boylston, S. C. "Cooked for a family of six five days—only three quarts of oil." Wm. Stapley, Ariz. "Your oil-gas stove was just as expected it to be after reading your description. With one gallon of oil we did the cooking for a family nine persons, six of them eating for three days and one meal, besides doing the small ironing. The oil cost 35¢, Wood cost \$6.00 per cord here." Fred Hadder, Wis. "Moved my old cook stove in the wood shed. You won't catch me sawing or carrying any more wood. This is a snap for me."

SAFETY—Mrs. E. R. McClellan, Ills. says "It is safe and clean as a lamp, and children that can be trusted with a kerosene lamp can be trusted with this stove." Mrs. P. P. Leherer, Mich.

"Easy to run, quick to heat—no danger of explosion." D. L. Dennis, Ind. "Makes no dirt, no trouble to operate; takes very little fuel; no danger possible; makes plenty of heat." H. N. Flora, O. "Perfectly safe, a person can operate them without constant worry of danger."

CLEANLINESS—Mrs. S. R. Croft, speaks of this when she says: "There is no smoke, dirt, or ashes to bother with. It is easy and simple to operate, very clean and safe to handle; is away ahead of coal or wood fire." E. J. Free, Me. "It don't smoke, is easy to operate, and we find it clean." Wm. Irish, Mo. "A splendid baker and cooker; although we use the cheapest grade of oil. For good work, simplicity, economy and cleanliness, it is simply perfection itself." Mrs. J. F. Hassall, Fla. "It does not leak at all; it is a great comfort. The oven is a beauty and bakes fine—not heavy to move from place to place, and convenient in size and shape." W. O. Poe, Mo. says: "Can cook a meal in 20 minutes; baked biscuits in 4 minutes." Mrs. Elsa Holloman, Tenn. "Takes less oil to cook a meal than is often used to kindle a fire in the old stove. Cooking was a burden because of heat. This oil stove is a pleasure."

DON'T FAIL to write today for full information. The price of these stoves is remarkably low—only \$3.25 up, any number of burners. No sold in stores. See catalogue with testimonials from hundreds of patrons, sent free; also full information regarding our Portable Stove.

AGENTS MAKE MONEY

Quick, Easy, Sure. Show stove MAKING GAS—people stop, look, excited—want it—buy.

B. L. Husted, Mich. "Was out one day—sold 11 stoves."

W. E. Baird, S. C. "You have the best stove on the market; sold 9 in 2 hours; I do not fear competition."

(first ordered 1—200 since) Chas. P. Schroeder, Conn. bought 40 stoves one order. Head & Fraser, Tex. write "Sell like hot cakes; sold 30 stoves in our town."

J. W. Hunter, Ala. secured 1—sold it—ordered 100 since.

J. G. R. Gauthreaux, La. ordered 1; 155 since. So they go.

"See men MAKE MONEY. You have the same chance. You should make from \$10 to \$15 a day. Write for our selling plan.

Do it today. Send no money."

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